A part of these minutes appear after page 8 in the minutes of 1807 by mistake of the binder — S. D. Wheeler — 1806 page 2.

MINUTES

OF THE

NORTH CAROLINA, CHOWAN BAPTIST ASSOCIATION,

Holden at SALEM Meeting-House, on Newbiggin, in Pasquotank County, the 16th, 17th, and 18th of May, 1806.

FRIDAY, MAY 16.

THE Introductory Sermon was delivered by Elder JOHN WALL, according to appointment, from Luke xxiv, and last clause of 36th verse, *Peace be unto you.*

2. The Association being convened, was opened with prayer by Elder READ.

3. Brother GEORGE OUTLAW was chosen *Moderator*, and Elder LEMUEL BURKITT, *Clerk*, and Elder JAMES ROSS, Assistant Clerk.

4. The Ministring Brethren from Sister Associations, who were present, were invited to seats with us in this Association. Whereupon, Elders *Poindexter* and *Lugg*, came forward and seated themselves accordingly.

5. ELDER READ, a corresponding messenger from the *Kehukee Association*, appeared and took his seat.

6. Letters from 18 Churches were read, and the delegates names enrolled as follow.

N. B. Pastors of Churches, and other ordained Ministers, are in SMALL CAPITALS. Pastors and Delegates, marked with,* were not present. Unordained Ministers in *Italics*. From the Churches marked,† we received no intelligence. Dashes — — denote no Pastors. The last colum contains the sums contributed by the Churches to the Association Fund.

Churches.

6361

Churches.	Miniſters & other Delegates.	Bap-tized.	Rec. by letter.	Diſm'd by lett.	Excom-munic'd	Dec.	Reſto-red.	No.	£.	s.	d.
1. *Ahotſkey,*	HILLARY MORRIS,										
	John P. Saunders,							65	0	10	0
2. *Bal'ds. B.*	—,—, *J. M'Guire,*										
	Willis Parker,			7		4		66	0	10	0
3. *Bertie,*	LEMUEL BURKITT,										
	William Moore,	3	1	3	1	6		255	1	0	0
4. *Bethel,*	MARTIN ROSS,										
	Charles W. Blount,							65	1	10	0
5. *Bethlehem,*	—,—, Thomas Ackiſs,										
	Samuel Newbould,							26	0	10	0
6. *Camden,*	JOHN BRAY,										
	Peter Mercer,	5		3				209	0	10	0
7. *Caſhie,*	AARON SPIVEY,										
	George Outlaw,	2		8	2	2		243	1	0	0
8. *Cowenjock,*	—, —, Wm. Tatom,										
	Joſeph Baxter,			1	1	1		39	0	10	0
9. *Knob's Ck.*	—,—, Jno. Hamilton,										
	Benjamin Overman,	25	1	24	1			99	0	15	0
10. *Meherrin,*	JOHN WALL,										
	Silas Parker,	13		32	4	3		261	1	0	0
11. *Middle S.*	—,—, *Nath'l. Pruden,*							38	0	10	0
12. *Outlaw's C.*	MOSES GILLAM,* W.										
	Burradell, G. Cowen,	3	4	5				26	0	01	0
13. *Pll's. Point*	—,—, Jacob Sawyer,										
	Spence Hall,							58	0	10	0
14. *Salem, on Newbiggin,*	Hugh Knox,										
	Francis Hooker,			2		1	4	92	1	10	0
15. *Sawyer's C.*	THOS. ETHERIDGE,										
	Evan Sawyer,	5						58	0	5	0
16. *Roſs's m.h.*	JAMES ROSS,										
	Cornelius Hughes,	2	1			1		24	0	10	0
17. *Wiccacon,*	—, —, *John Nowell,*										
	Solomon White,					4		125	0	12	0
18. *Yoppim,*	—,—, Jon. Haughton,										
	Frederick Luton,							95	0	10	0
Total,		58	7	83	9	22	4	1839	12	12	0

7. A Church at *Powell's Point*, Currituck County; a Church in Perquimans County, on Indian Creek, by the name of *Bethel*; a Church on Little River, Paſquotank County, by the name of *Bethlehem*; alſo a Church in Gates County on *Middle Swamp*, petitioned for admiſſion into this Aſſociation. On examination finding theſe Churches well organized, and orthodox, they were received.

8. Reſolved that this Aſſociation, in future, correſpond with the *Kehukee*, and *Virginia Portsmouth* Aſſociation, by letter and delegates.

9. On motion, ordered that Elders Burkitt, Read, Spivey, Martin Roſs, and brother John Hamilton, be a committee to form a Conſtitution and Decorum for the government of this Aſſociation.

10. Elders Burkitt, Poindexter and Spivey were appointed a committee to inſpect the Circular Letter.

11. Brethren

Turn over, in minute of 1807. four leaves, for the balance of proceedings of 1806. S. J. W.

11. Brethren William Moore and Spence Hall, appointed a committee of finance.

12. Brother George Outlaw is appointed to write a letter of correspondence to the Kehukee Association, and Elder Martin Roſs to the Virginia Portſmouth Association.

13. A letter of correſpondence from the *Neuse Association* was received and read; but no meſſenger attended.

14. Voted that Elders *Burkitt*, *Spivey* and *Poindexter* preach on Sunday, that Divine Service begin at half paſt 9, A. M.

The Aſſociation then adjourned to Saturday morning, 9 o'clock.

SATURDAY, May 17.

15. Met purſuant to adjournment. Prayer by Elder Martin Roſs.

16. The committee appointed to prepare a Conſtitution for the future government of this Aſſociation, preſented one, which was read and approved.

17. The ſaid committee alſo handed in a Decorum, which they had prepared; and on being read, it was received.

18. On motion, the abſtract of Principles, as is contained in the hiſtory of the Kehukee Aſſociation, was read; and the Aſſociation ordered that it be certified in theſe minutes, that we now adopt thoſe principles, as the principles, or Confeſſion of Faith upon which this Aſſociation is founded.

19. The committee to whom was referred the examination of the Circular Letter, made report. The letter was read and received, ſubject to the correction of the Clerk.

20. The letter of correſpondence to the Virginia Portſmouth Aſſociation, prepared by Elder Roſs, was preſented, read, and received.

21. Elder John Wall, and Brother Wm. B. Cheatham, are appointed Meſſengers to that Aſſociation, to be holden the Saturday before the 4th Sunday in this inſtant, at the Meeting-Houſe, on Rackoon Swamp, in Suſſex County.

22. *Reſolved*, that Elder Burkitt be requeſted to procure and publiſh in theſe minutes ſome of the moſt accurate Biographical ſketches of Elders Harrell and Hendry, who have departed this life ſince the laſt Aſſociation.

23. Elder Burkitt is appointed Treaſurer to this Aſſociation.

24. The committee of finance reported, that they found the ſtate of the funds as follows, viz.

A balance laſt year, at the Aſſociation at Daniel's Meeting-Houſe on Fiſhing Creek, £. 43 : 5 : 9

The expences of Printing, &c. &c. the laſt minutes, 10 : 0 : 0

33 : 5 : 9

	£.	s.	d.
This Aſſociation entitled to one half of that ſum, which is	16	12	10 1-2
Received in contributions to this Aſſociation,	12	12	
Total in the fund,	£. 29	4	10 1-2

25. Reſolved, that this Aſſociation be known by the name of the *North-Carolina, Choan Baptiſt Aſſociation.*

26. The next Aſſociation to be holden at Caſhie Meeting-Houſe, on the Saturday before the 1ſt Sunday in May, 1807.

27. Elder Burkitt is appointed to write a letter of correſpondence to the Neuſe Aſſociation, (under the ſignature of the Moderator and Clerk,) to be holden on Town Creek, in Edgcomb County, the Friday before the 3d Sunday in October next. Elder Jas. Roſs is appointed our Meſſenger to that Aſſociation, and alſo to preſent them with ſome of our minutes.

28. Elder Burkitt is appointed to write a Circular Letter for our next Aſſociation, and Elder Martin Roſs is requeſted to deliver an Introductory ſermon thereto.

29. Col. John Hamilton preſented to this Aſſociation, an Addreſs to Thomas Jefferſon, the Preſident of the United States, expreſſive of the ſenſe which this Aſſociation, and other Churches in the Baptiſt connection have, of the full enjoyment of their religious liberties

bertie under [illegible]. After reading and deliberation had thereon, Resolved, that the [illegible] by the Moderator and Clerk, and that Brother Hamilton be requested [illegible] to the President.

30. Elder [illegible] and Burkitt are appointed Messengers to the Kehukee Associati[illegible] Newberry, the Friday before the 1st Sunday in October next.

31. [illegible] Burkitt. *Is it regular for a Minister to be Pastor of a Church, and be a [illegible] Church?*

Answ[illegible]gular.

32. Resolved that the Church formerly known by the name of Chowan and Gates, at their request, be known hereafter by the name of *Ballard's Bridge*; and that the Church on Newbiggin should have the additional name of *Salem, on Newbiggin*; and that the Church in Bertie, at the Log Meeting House, should hereafter be called *Ross's Meeting House*.

33. On the petition of John Berry, who was formerly in the fellowship of the Baptist Church; ordered, that Brethren Hamilton, Pendleton, and Bailey Jackson, be a committee to enquire into the circumstance of his present situation and make report to our next, by query or otherwise.

34. Elder Burkitt is requested to transcribe these minutes, and prepare them for the press, and have 500 copies printed, and distribute them as is directed in the Constitution, to the Churches in one connection, and to the Association as usual.

35. The Association then adjourned with prayer by Elder Burkitt.

The Constitution of the North-Carolina, Chowan Baptist Association, adopted at Salem, on Newbiggin, in Pasquotank County, May 1806, being the first session of said Association.

Preamble. From a long series of experience, we the Churches of Jesus Christ at *Ahotskey, Ballard's Bridge, Bertie, Bethel, Bethlehem, Camden, Coshie, Cowenjock, Knob's Crook, Meherrin, Middle Swamp, Outlaw's Chapel, Powell's Point, Salem, on Newbiggin, Sawyer's Creek, Ross's M. H. Wiccacon and Yoppim*, being regularly baptized upon the profession of our Faith in Christ Jesus, are convinced of the necessity of the combination of Churches, in order to perpetuate our union and communion amongst us; and preserve and maintain a correspondence with each other in our union:

We therefore propose to keep up the orders and rules of an Association, according to the following plan or form of government.

Art. I. The Association shall be composed of members chosen by the different Churches in our union, according to the discretion of the several Churches; and the delegates thus chosen, and producing letters from their respective Churches, signifying their appointment shall be entitled to a seat.

II. In the letters from the different Churches shall be expressed their full number in membership; those baptized, received by letter, dismissed by letter, excommunicated, dead, and restored since the last Association.

III. The members thus chosen and convened shall be denominated the North-Carolina, Chowan Baptist Association; being composed of sundry Churches on the east and west side of *Chowan* River. Bounded on the north by Virginia, on the east by the Atlantic, and on the south and west by Albemarle sound, and Roanoke River.

IV. The Association when convened shall be governed and ruled by a proper decorum, which decorum this Association has adopted and annexed to this constitution.

V. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present, and shall hold their office during the session; and may be elegible at the next, if appointed thereto.

VI. New Churches may be admitted into this union, on petition by letter and delegates: And upon examination (if found to be orthodox and orderly) shall be received by the Moderator, giving the delegates the right hand of fellowship.

VII. Every Church in the union shall be entitled to representation in the Association, but shall have only two members from each Church.

VIII

Amended Sept 3 of 1811

VIII. Every query presented to the Association shall have the name of some member fixed to the same; and it shall be twice read, and before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

IX. Every motion made in due order, and seconded, shall come under the consideration of the Association, unless withdrawn by the person who made it.

X. The Association shall furnish the Churches with a number of printed minutes of the Association from time to time, proportionable to the monies contributed from each Church to the support of the Association Fund.

XI. We think it necessary to have an Association Fund for defraying the expences of the same: For the raising and supporting of which we think it the duty of each Church in the union to contribute voluntarily such sums as they think proper, and send by the hands of their delegates to the Association. And those monies thus contributed by the Churches, shall be deposited in the hands of a Treasurer, by the Association appointed; who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

XII. The minutes shall be regularly filed by the Clerk of the Association, and kept for the use of the Association.

XIII. The minutes of the Association shall be read and corrected if need be, and be signed by the Moderator and Clerk, before the Association rises.

XIV. Amendments to this plan or form of government may be made, by a majority of the union, when they shall deem it necessary.

XV. The Association shall have power,

1. To provide for the general union of the Churches.
2. To give the Churches all necessary advice in matters of difficulty.
3. To preserve inviolably a chain of communion amongst the Churches.
4. To enquire into the cause why the Churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the Churches contributed for an Association Fund, to any purpose they may think proper.
6. To appoint any member or members, by and with their consent, to transact any business they shall see necessary.
7. The Association shall have power to withdraw from any Church in the union that shall violate the rules of the Association, or deviate from the orthodox principles of religion, after due measures are taken to reclaim such a Church or Churches, and they remain incorrigible.
8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting.
9. The Association shall have power to adjourn themselves to any future time and place they may think most convenient to the Churches, provided it be holden, interchangeably, one year on the east of Chowan river, and the next year on the west side.

DECORUM *or* RULES *of the* ASSOCIATION.

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen according to the rules prescribed in the constitution.
3. Only one person shall speak at a time, who shall arise from his seat and address the Moderator, when he makes his speech.
4. The person thus speaking, shall not be interrupted in his speech by any except the Moderator, till he be done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.
6. No person shall abruptly break off, and absent himself from the business of the Association, without liberty obtained from it.

7. No

7. No member shall rise and speak more than three times to one subject, without liberty from the Association.

8. No person shall have liberty to be whispering or laughing, or pass between the person speaking, and the Moderator, in time of a public speech.

9. No member of the Association shall address another member in any other terms or appellations but the title of Brother.

10. The Moderator shall not interrupt any member in, nor prohibit him from speaking, until he give his light on the subject, except he break the rules of this decorum.

11. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

12. When committees are to be appointed, the Moderator shall be entitled to the first nomination; and if the nomination be not satisfactory, then any other member may nominate.

13. The Moderator shall not be entitled to a vote in the decision of any matter, except the Association be equally divided.

14. The Moderator shall have equal liberty of speech, provided he nominate another member to fill his seat during the time he makes his speech.

15. Any member who shall knowingly and willingly break the rules of this Association, shall be reproved by the Association, at their discretion.

LORD'S DAY, MAY 18.

The ministers appointed to the stage attended, and preached to a very numerous audience. 1 Elder Spivey preached from Heb. iv. 12. *For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Then Elder Burkitt preached from 2 Chro. ix. 18. *And there were six steps to the throne.* Then Elder Poindexter preached from 1 Kings, vii. 23, 24, 25. *And he made a molten sea, ten cubits from the one brim to the other; it was round all about, and his height was five cubits; and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: And the sea was set above upon them, and all their hinder parts were inward.*

CIRCULAR LETTER.

The ministers and messengers of the North-Carolina, Chowan Baptist Association, holden at Salem, on Newbiggin, in Pasquotank County, the 16th, 17th, and 18th of May, 1806. To the several Churches they have the honour to represent, Wisheth grace, mercy and peace to be multiplied.

Dear Brethren,

A number of years have elapsed since you were first addressed through this medium; and we hope it has been, and will continue to be, a source of information and edification for your religious improvement. The important and melancholy subject to which we shall call your attention at this time, is the *State of a Christian Backslider.* It is a fact too demonstrably true to be denied, that many professors of religion (and real christians too) have, and may leave, in a measure, their first love, and through the imbecility of human nature, and the allurements of the world, in conjunction with the temptations of the Devil, fall into a supine or lethargic state, so as to be denominated a *Backslider.* This is demonstrated in the case of David, Solomon, Peter, and many others. Yea the exalted Redeemer commanded his servant John to enter a charge against six Churches out of seven for errors, some in their tenets, others in practice.

To elucidate the subject in a concise way, we shall first note a few of the signs of a *Backslider.* Secondly the awful consequences that follow. Thirdly and lastly, some motives for a reclaimation.

The signs first to be noticed are mental. Faith, hope and love for God and his zion, begin

gin to be inactive. His soul is not engaged as in the morning of his conversion; can go longer without the presence of the Lord, and the attracting influences of the spirit, without repining.—Then follows a cold indifference to the relative duties in religion—A more than ordinary solicitude after the profits, honours and pleasures of this vain world. Notwithstanding his conscience whips him sometimes to the meeting-house, where the word of life is exhibited, his heart is callous, his mind wandering, and zeal languid, and does not often complain of a short sermon. Omissions, of private and family prayer—reading and meditation on the good word of God succeeds; especially the former. For it is a judicious remark of Dr. Doddridge, "That a christian first begins to backslide at the closet door."

Secondly, (without divine interposition,) God dishonouring, soul piercing, and sin-hardening consequences ensue. For when we begin to follow the great Redeemer afar off, there is imminent danger. Mark xiv, 54. Thus it was with Pet. his zeal became so cool as to be found warming himself by the fire; and notwithstanding a little before he was determined to die with his Lord rather than deny him, now is standing aloof, cursing and swearing, saying, "I know not the man!" but hark! the cock crows the second time, Peter calls to mind the word Jesus said unto him, he looks upon him struck down with an awful sense of his heavenly Lord. His heart melts with evangelical contrition. He weeps bitterly. Oh! how displeasing astonishment, it must be, to the Most High!

It has a tendency to rob God of that declaration of glory due to him from his creatures in that state of separation. Mat. v. 16. Finally, christians may plant their pillow with thorns, and a stumbling block in the way of those who may be inclined to seek well of God, and strengthen the hands of infidels, while they say, aha! aha! we would have it so.

We will submit the following remark to distinguish between the backsliding of a true christian, and the final apostacy of a false professor. The first when *chastised* for his misconduct, "whereof all the children of God are partakers," it humbles and brings him again into the path of duty; but the latter character, murmurs, repines and remonstrates against his heart against the dealings of providence, and generally returns to the sinful practices of the world again, "Like the dog to his vomit, and the sow to her wallowing in the mire."

Lastly. Notwithstanding it has and may be the unhappy case that christians fall into errors, and perhaps some very gross evils, which may fill their minds with many doubts and fears, yet this does not afford sufficient proof they are not real christians; for there are two things, among many, which are profound mysteries in religion, which is hard to develope, viz. How far a person may go in the externals of religion, and still be destitute of its realities. And on the other hand, how far a person may go in wickedness after conversion, and still be a christian, and afterwards be reclaimed. Each of those characters we have exemplified in the sacred oracles. Sufficient is the first instance to excite us to an impartial enquiry whether we be in the faith; and secondly to humble us under a deep sense of the long forbearance of God, in the display of his immutable love, and everlasting mercy towards us, through Christ Jesus our Lord, "Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Ephe. i. 5, Rom. v. 8, 9, 10. For the saints are kept by the power of God, through faith unto salvation. The Lord upholds them that fall. There is no condemnation to them who are in Christ Jesus. For the seed remains in them, &c.

And now, dear Brethren, seeing we are surrounded with many temptations, evils and dangers, while in this wilderness below; for in this golden and enlightened age, when religious characters are caressed by men of the world, we need guard against too great conformity to the vain amusements thereof, and on the other hand, beware of the modern extravagancies of religious enthusiasm; but to gird up our loins, repent and do our first works that we may enjoy our first love. Rev. ii. 5. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound they make you, that

that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather Brethren, give diligence to make your calling and election sure: for if ye do these things you shall never fall, II Pet. i. 5, to 10. And let us unite with one heart and one accord in promoting the cause of the blessed God as far as within our power. And may your incessant cry be, "Thy kingdom come."

Now may the God of peace that brought again from the dead our Lord Jesus, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

Signed by order of the Association,

GEORGE OUTLAW, MODERATOR

LEMUEL BURKITT, CLERK.

Biographical Sketches of Elder AMOS HARRELL.

Elder *Amos Harrell* was born of religious parents, in Bertie County, N. C. but he himself had very little concern about religion, until about 35 years of age. The means the Lord made use of for his awakening, was religious conversation. One evening Elder Burkitt tarried at his house, with some other. Elder Burkitt proposed to the company that each one should tell his experience, and render his reason of the hope he had for acceptance with God, which was agreed to, & after several had related, it came to Elder Harrell's turn, and signifying him for his hope, he [illegible] he had [illegible] from this, [illegible] took place, and after some time the Lord gave him [illegible] he hoped, [illegible] his experience to the Church [illegible] was baptized by Elder Burkitt, and continued his membership in that [illegible] for several years, and exercised his gifts in public. After some time he had a call to take the charge of [illegible] Church at Conoho, which he accepted, and became [illegible] which was the [illegible] of November, 1807, in the 55th year of his age.

Elder ROBERT HENDRY.

The Clerk not being able to acquire accurate documents of the life and death of Elder Hendry before these pages went to press; it may suffice to say, that Elder Hendry was a native of Ireland, came over to America in his youth, settled near Colerain, in Bertie, was converted under the ministry of that eminent servant of Jesus Christ, Elder Jeremiah Dargan, and was by him baptized, and became a member of the Church at Wiccacon. After exercising his gift in a public manner until the death of Elder Dargan and Elder Welch, he was then called upon to take the care of that Church, and continued to be their Pastor until his death, which took place the 8th December, 1805.

EDENTON, *Printed by* WILLS & BEASLEY.

MINUTES

OF

The North-Carolina Chowan Baptist

ASSOCIATION,

Holden at CASHIE MEETING HOUSE, *Bertie County, the* 2, 3, *and* 4 *of May*, 1807.

SATURDAY, *May* 2.

ASSEMBLED at 11 o'clock for public worship. Elder MARTIN ROSS, according to appointment, preached the Introductory Sermon, from 1 Cor. xiv. 40. *Let all things be done decently, and in order.*

2. The Association met. Prayer by Elder Burkitt. Brother GEORGE OUTLAW was chosen *Moderator*, Elder LEMUEL BURKITT, *Clerk*, and Elder JAMES ROSS, Assistant Clerk.

3. The Ministering brethren, from sister Associations, who were present, were invited to seats in the Association; upon which, Elders *Brame* and *Poindexter* came forward and seated themselves accordingly.

4. Letters from 14 Churches were read, and the delegates names enrolled as follow.

NOTE.—Paſtors of churches and other ordained Ministers, are in SMALL CAPITALS. Thoſe marked with * were not preſent. Unordained, in *Italics*. From the churches marked, † we received no intelligence. Daſhes, ——, denote no Paſtors. The laſt column contains the ſums contributed by the churches to the Association Fund.

CHURCHES.	MINISTERS AND OTHER DELEGATES.	*Baptiſed.*	*Rec. by Let.*	*Diſ. by Let.*	*Excommun.*	*Reſtored.*	*Deceaſed.*	*Number.*	£	*s.*	*d.*
1 *Ahotskey,*	HILLARY MORRISS, Daniel Wynns,			1	2		2	61	0	7	6
2 †*Ballard's Bridge,*	——— ———,							65			
3 *Bertie,*	LEMUEL BURKITT, Lemuel Parker,	11	8	8	2		6	253	1	0	0
4 *Bethel,*	MARTIN ROSS, Joseph Banbury,	1					4	62	1	0	0
5 *Bethlehem,*	L. PENDLETON*, Samuel Newbould,	13	3				2	39	0	10	0
6 †*Camden,*	JOHN BRAY*,							209			
7 *Cashie,*	AARON SPIVEY, George Outlaw,	5	1		2			25	1	0	0
8 †*Cowenjook,*	——— ———,							39			
9 *Connaritsy,*	——— ———, James Jenkins, C. Pritchard,							91	0	10	0
10 *Knobscrook,*	——— ———, Th. Weymouth, John Koen,	14	2	2				98	0	15	0
11 *Meherrin,*	JOHN WALL, Thomas Deans,	9	2	1	1		1	266	1	0	0
12 *Middle Swamp,*	NATHANIEL PRUDEN, John Harrell,	6						44	0	10	0
13 *Outlaw's Chapel,*	MOSES GILLAM, Job Cail,	3						31	0	10	0
14 *Powel's Point,*	——— ———,							58			
15 *Ross's M. H.*	JAMES ROSS, Izma Yeats,	3					1	26	0	10	0
16 *Salem,*	——— ———, Hugh Knox, John M'Donald,		1	1	7		5	82	1	0	0
17 †*Sawyer's Creek,*	THOMAS ETHRIDGE*,							58			
18 *Wiccacon,*	——— ———, Francis Williams,			2	1			121	0	10	0
19 *Yoppim,*	——— ———, *Jesse Hassel,*	3	4		3		1	91	0	10	0
	TOTAL,	68	15	15	18	—	29	1947	9	12	6

N. B. The churches not represented in this Association, stand, as to point of number, as they were returned last year.

5. A church on Connaritsey, petitioned by letter and delegates for admission into this Association, and on examination were received.

6. The following brethren were appointed on Committees, viz. Brother Knox and Brother M'Donald, a committee of finance; Elder Aaron Spivey to write to the Kehukee Association; and Elder Burkitt to the Virginia, Portsmouth Association. Elders Wall and Brame to examine the Circular letter.

7. On motion, Elder Burkitt is requested to write a letter to the Neuse Association, in his own name, and present them with several copies of our minutes.

8. Voted that Elders, Burkitt, Wall and Brame preach to-morrow; and that Divine Service begin at 10 o'Clock, A. M.

9. On motion, the queries were read, and laid over until Monday morning.

10. Adjourned to Monday morning 9 o'Clock. Prayer by Elder Brame.

Lord's Day, *May* 3.

The brethren, appointed to preach, attended and preached to a numerous and attentive audience. Elder Brame preached first, from Luke x viii. 14. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Elder Wall preached from Numbers xxi. 9. And Moses made a serpent of brass; and put it upon a pole: and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived. Then Elder Burkitt concluded, on Amos iv. 12—Prepare to meet thy God, O Israel. We hope the word preached was attended with a blessing.

Monday, *May* 4.

11. The Association met according to adjournment, and opened with prayer by Elder Morris.

12. The letter of correspondence to the Virginia Portsmouth Association, was received and read; and Elders Spivey and Martin Ross appointed our messengers.

13. The letter of correspondence, to the Kehukee Association, to be holden at Haywood's meeting-house in Franklin county, on the Friday before the first Sunday in October next, which Elder Spivey was to prepare, not being ready, he is still requested to prepare the same, and be sent to that Association, under the signature of the Moderator and Clerk, and Elders Martin Ross and Burkitt are appointed messengers to the same.

14. The Circular letter prepared by Elder Burkitt, was read and received.

15. Ordered, that the writers of each Circular letter, should for the future be inserted in our minutes.

16. A letter of general correspondence from the Danbury Association, (Connecticut) was read in this Association, for which we express our satisfaction for the good news of the increase of Christ's Kingdom in the bounds of that Association; and also sympathize with them, on account of their ecclesiastical oppressions.

17. Query by Elder Aaron Spivey. Is water Baptism legal when administered by an unbaptized person; or one who holds with Infant Baptism? Answer. Whatever may have been the practice of some in *extraordinary* cases, and in such cases may be approved of; yet in *common* cases we think such a baptism not legal.

18. The report of the committee, appointed by the last Association, respecting *John Berry*, was received and read, and on deliberation had thereon, *resolved* that whereas the case was of a *particular* nature, and not a general one, and that as we consider it not within our province to intermeddle with the internal affairs of the churches. It is therefore our opinion, that the report of said Committee be referred to the churches where the case exists, and for them to act thereon accordingly.

19. Query by Elder Wall. What shall a church do, where her members voluntarily fix up and send their children to balls, dancing-schools, &c. or suffer it to be so done by others?

Answer. It is our opinion that it is a *crime* for members so to do; and members thus offending ought to be dealt with by the church, the same as for other offenses. —

20 The committee of finance reported, that they found the state of the fund as follows:

A balance remaining in the fund last year,	£ 29 : 4 : 10½	
To expences of printing, preparing for press and superintending the printing of the last Minutes,	17 : 10 :	
		11 : 14 : 10½
Received in contributions to this Association,		9 : 12 : 6
		£ 21 : 7 : 4½

So that there remains in the fund twenty-one pounds, seven shillings and four pence half penny—the Association concurred with the report.

21. It is considered by this Association that the law of our State does not authorize unordained ministers to celebrate the rites of matrimony; we therefore advise ministers of that description in our connection not to intermeddle in the business.

22. The President's answer to the address, ordered to be presented to him by our last, was read in this Association; and it was ordered that the Address and Answer be printed in these minutes, and also sent forward to Mr. Gales at Raleigh, requesting him to publish it in his paper.

23. Elder Burkitt is requested to prepare these minutes for press; superintend the printing of the same; have 300 copies struck off and furnish the churches and Associations as usual.

24. The next Association is to be holden at Yoppim meeting-house on the Saturday before the 1st Sunday in May, 1808. Elder Burkitt appointed to preach the Introductory Sermon, and in case of failure, Elder James Ross; and Divine Service to begin at 11 o'clock.

25 Elder James Ross appointed to write the Circular letter.

26. Minutes of the Dover, Meherrin, Roanoke and Middle District Associations were received by the hands of Brother Brame, for which he will please to accept our thanks.

The Association then adjourned with prayer by Elder Ross.

COPY OF THE ADDRESS TO THE PRESIDENT OF THE UNITED STATES.

To the President of the United States.

SIR,

UNDER Divine protection, the Ministers and Messengers of the several Baptist churches of the North Carolina, Chowan Association, held at Salem, on Newbiggin creek, in Pasquotank county, in the District of Edenton, and State of North Carolina, having met by appointment to offer up the sacrifices of a broken and contrite heart to the great Author of their Being, for the unbounded display of goodness, and of tender mercies bestowed upon the children of men; and while rendering adoration, prayer and thanksgiving, with deep humility for the great and unspeakable gift which brought life and immortality to light through the gospel, they feel a profound sense of the bounty received by the hands of the SUPREME towards the several churches in our connection, by the overpowering of the Spirit upon them; not only in effecting a great increase of numbers, but in the substantial interest of the churches, being supported and strengthened by a very great and uncommon measure of Christian love, union and harmony among the Brethren. While we have great cause of thankfulness for all these bounties and mercies, we have felt the deepest gratitude to be due for the Civil and Religious liberties we enjoy under the administration of the government, over which you, Sir at present preside: For which liberties our fathers, have in times past, suffered at the stake; have bled and died.

The sense of contrast between the present moment and a late period when we were feelingly alarmed at the threatened invasion upon the general toleration of a free conscience in the worship of the God of our Fathers; we have now great reason to shout with loud acclamations of joy and praise that we can live under our own vine, and under our own figtree *in peace:* And while we pray that the sons of liberty may be long held at the helm of government, to rule and govern these United States, we feel the strongest emotions to be thankful that under your patronage and administration, '*There is none shall make us afraid.*'

Living under a government of our own choice where the rights of men feel an equal and impartial distribution, how much ought we to rejoice at the envied happiness and freedom of our fellow-citizens, throughout these states, unrivalled and unequalled by any nation on this terrestial globe, and in the midst of national wealth, prosperity and peace, added to extent of empire under the wise policy of your administration, we feel no danger of your violating your trust, or attempting to endanger the happiness of the people, who have chosen you as their Chief and Head. And while our prayers and praises are due to the Sovereign Ruler of the Universe, who has made you an instrument in his hands to give such blessings to such a people, we pray that the God of Battles may be your sun and shield; that he may give you grace and glory, and that he may *withhold no good thing from you.* And may we devoutly be permitted to add our prayers to the great Disposer of Events, if it is his will, that that life devoted to public good from the commencement of our glorious Revolution to the present day may be prolonged with blessings to yourself and common country.

Signed by order of the Association.

GEORGE OUTLAW, *Moderator,*
May 20, 1806. LEMUEL BURKETT, *Clerk.*

The original answer to the aforesaid address failing to come to hand, the President was pleased to send forward a duplicate of the answer, in a letter to the Moderator, of which the following is a copy:—

WASHINGTON, June 24, 1806.

SIR,

I HAVE duly received the Address signed by yourself on behalf of the Ministers and Messengers of the several Baptist churches of the North-Carolina, Chowan Association held at Salem, and I proffer my thanks for the favorable sentiments which it expresses towards myself personally. The happiness which our country enjoys in the pursuits of peace and industry ought to endear that cause to all its citizens, and to kindle their hearts with gratitude to the Being under whose providence these blessings are held. We owe to him especial thanks for the right we enjoy to worship him, every one in his own way, and that *we* have been singled out, to prove by experience, the innocence of freedom in religious opinions and exercises, the power of reason to maintain itself against error, and the comfort of living under laws, which assure us that, in these things, 'There is none who shall 'make us afraid.'

I am peculiarly gratified by the confidence you express that no attempt will ever be made by me, to violate the trust reposed in me by my fellow-citizens; or to endanger their happiness. In this confidence you shall never be disappointed. My heart never felt a wish unfriendly to the general good of my fellow-citizens.

Be so kind as to present my thanks to the churches of your Association, and to assure them of my prayers for the continuance of every blessing to them now and hereafter: and accept yourself my salutations and assurances of great respect and consideration.

TH: JEFFERSON.

MR. GEORGE OUTLAW.

N. B. The original (of which this is a duplicate) was addressed to Salem in N. Carolina. The error of that address has probably occasioned the miscarriage of the letter. T. J.

(Circular Letter.)

The Miniſters and Meſſengers of the ſeveral Baptiſt Churches belonging to the North-Carolina Chowan Aſſociation, aſſembled at Caſhie Meeting Houſe, in Bertie county, the Saturday before the firſt Sunday in May, 1807, ſendeth Chriſtian Salutation to the reſpective churches they have the honour to repreſent.

Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ.

BELOVED BRETHREN,

HAVING once more enjoyed a pleaſing and happy interview with each other, we would return thanks unto our gracious God and Father for the ſame; and for the pleaſing intelligence we received from the moſt of the churches, that they enjoy peace among themſelves, and continue firmly attached to the truth, which we truſt they are alſo concerned to adorn by a uniform and exemplary conduct. May the Lord cauſe your faith to grow exceedingly, and your love to abound towards each other, and towards all ſaints; and grant that the beauty of holineſs may ſhine forth among you, and that ye may be filled with the fruits of righteouſneſs, which are by Chriſt Jeſus to the glory of God.

We cheerfully embrace the returning opportunity of expreſſing by our annual epiſtle, the Chriſtian affection we bear towards you, and our hearty deſire to be inſtrumental in promoting your ſpiritual welfare. In our laſt annual letter we laid before you ſome thoughts concerning Apoſtacy and Backſliding: And now, brethren, as we conſider you as already members of the general aſſembly and church of the firſt born, which are written in heaven, united together in one head, Chriſt Jeſus; bleſſed with all ſpiritual bleſſings in him, redeemed by his blood, and called by his grace, as an effect of his everlaſting, unchangeable love; and knowing *that ye have need of patience; that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that ſhall come will come, and will not tarry.* Heb. x. 36, 37. We would therefore, dear brethren, in our preſent epiſtle, call your ſerious attention, to a few things relative to CHRISTIAN PATIENCE.—Patience is an heavenly grace; it cometh down from above, from the Father of Lights.—He is therefore called the *God of Patience*, Rom. xv. 5. It is increaſed and promoted by the word of Chriſt, which he calls the *Word of his Patience*, Rev. iii. 10; and by the afflictions with which the people of God are exerciſed. Tribulation, or the trying of your faith worketh *patience*. Rom. v. 4. James i. 3. It is an eſſential part of real godlineſs, without which a perſon cannot be a complete chriſtian. May we therefore, dear brethren, be permitted to lay before you, for your conſideration, a few texts of ſcripture relative to this ſubject, Luke xxi. 19. *In your patience poſſeſs ye your ſouls.* Rom. viii. *But if we hope for that we see not, then do we with patience wait for it.* Rom. xv. 4.—*That we through patience and comfrot of the scriptures might have hope.* 2 Cor. vi. 4. *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.* 2 Thess. iii. 5.—*The Lord direct your hearts into the love of God, and into the patient waiting for Christ.* 1 Tim vi. ii—*Follow after love, patience, meekness.* Titus ii. 2. *That the aged men be sound in faith, in patience.* Heb. vi. 12. *Be followers of those who through faith and patience inherit the promises.* Heb. 12. 1. *Let*

us run with patience the race set before us. James v. 10. *Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.* These and many other scriptures prove the necessity and utility of this grace.

Patience consists in bearing affliction without murmuring—enduring injuries without revenge, and in waiting for suspended favours till God sees meet to bestow them. Tribulations disturb the calm of life and trouble its waters; but patience will still the mind, restore its tranquillity and preserve it in order, even in the midst of distressing circumstances. It is the opposite of passion. It is that by which we hold the reins of our spirits, or as our Lord expresses it, *possess our soul*, Luke xxi. 19.

We must expect, beloved, in the present world, to endure *afflictions from the hand of God.* At such times *passion* would murmur and rebel, like *Jehoram*, who in the time of famine, flew in the face of God himself, saying, *This evil is of the Lord; why should I wait for the Lord any longer?* 2 Kings, vi. 33. But patience, in like circumstances, would enable us to say, with the church in adversity, *I will bear the indignation of the Lord, because I have sinned against him*, Mic. vii. 9.—Passion excited a better man than Jehoram to rebellion, and upon a much less trying occasion. *Jonah*, in this temper of mind fretted and fainted at the loss of a gourd; whereas *David* in the exercise of Patience, quietly submitted, if God should so order it, to the loss of a Kingdom: *If he say I have no delight in thee: behold here am I,* said the good old King, *let him do to me as seemeth good unto him*, 2 Sam. xv. 26.

We must lay our accounts not only to suffer affliction from the hand of God, but to receive *injurious treatment* from the hands of men. None is exempted from this, if they live long in the world; and Christians may expect an additional share of it, on account of their attachment to that which condemns the conduct of the world. In these cases passion would seek immediate revenge, like *Peter* when he drew his sword and cut off the ear of *Malchus*: But the language of Patience is, *Put up thy sword into its place. Recompence to no man evil for evil. Avenge not yourselves, but rather give place to wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.*

Once more—We must expect to wait for a time, ere we enjoy those good things, on which our hopes and desires terminate. *It is good that a man should both hope and quietly wait for the salvation of God.* God exercised the *patience* of his people of old in this way. He bro't them out of Egypt with a promise of rest in Canaan; but he led them about for forty years before it was accomplished. He gave his church the promise of his Son, the Messiah, but one generation must pass away after another for four thousand years, ere he comes, and all this to exercise their faith and *patience.* God still tries our patience in a similar way. We have often to wait long in the path of duty, for an answer of prayer, for success in our labours for God, and for comfort under our trouble.

Many like the stony ground hearers, have experienced some kind of religious change; they have received the word with joy, and expected a succession of pleasures to attend them through life, and then be taken to heaven: But finding, as they have gone forward, temptations and persecutions in their way, they have been offended, and so have turned their backs upon God and religion. The opposite of this, brethren, characterizes the true christian. His life is to bring forth fruit with *patience*; to hold out to the end; with patient continuance in well doing, to seek for glory, honour and immortality; not to faint

under preſent troubles, but wait *patiently* for the coming of our Lord and Saviour Jeſus Chriſt, who will reward them who love his appearing, with a crown of glory that fadeth not away. Ye have now, brethren need of patience, that ye have done the will of God, ye may receive the promiſe. Men, for the moſt part, deſire ſuch a ſtate wherein they may have as little need and uſe of this grace as poſſible. But moſt who went to glory from this world, were ſuch as came out of great tribulations; and we have no warrant to conclude, that all hardſhips and difficulties are now taken out of the King's high road to Zion. Allow us, therefore to offer a few things to your conſideration, which may have a tendency, in ſuch exerciſes, to direct and excite you in patience to poſſeſs your Souls.

Firſt, Then, do not forget to look up to God for the gracious influence of his Holy Spirit to ſubdue your impatience, and ſtrengthen you in this grace.

Secondly, We would have you, brethren, to remember, and well conſider the *lovelineſs of patience*. It is a lovely grace, highly approved of, and greatly commended in the word of God. Solomon ſays, *The patient in ſpirit is better than the proud in ſpirit*, Eccl. vii. 3. The apoſtle Paul commended the Theſſalonians for their faith and *patience*. And our Lord himſelf expreſſed his approbation of this grace in the epiſtles to the churches at Epheſus and Philadelphia, which he commiſſioned John to ſend in his name.

Thirdly, Remember, brethren you are to be followers, (or imatators) of God as dear children. Now God is called the *God of patience*. You cannot, therefore, be complete and entire followers of God without patience. Conſider what patience, forbearance, and long ſuffering he hath exerciſed towards you. He has waited that he might be gracious unto you; becauſe his compaſſions fail not, therefore you are not conſumed. He has borne with your provocations, healed your backſliding, and reſtored peace and comfort to your ſouls, notwithſtanding your manifold tranſgreſſions againſt him! Surely this ſhould engage you to be patient in tribulation, and patient towards all men.

Fourthly, Conſider the *incarnate Redeemer as a pattern of patience*. When he aſſumed our nature and paſſed through the wilderneſs in which you are now travelling he had every poſſible trial of patience. And herein brethren he left you an example that you ſhould follow his ſteps. Patience was invincible under all manner of provocations, notwithſtanding his ſufferingsand afflictions were unparelleled. He bore the moſt acute ſenſations of ſorrow, with the greateſt humility, meekneſs and *patience*, and calm reſignation to his heavenly Father, without once murmuring or repining. He met the vileſt reproaches, and the moſt cruel injuries from men without any appearance of an angry, revengeful diſpoſition againſt his enemies. In his greateſt ſufferings he prayed for them, ſaying, Father, forgive them, for they know not what they do. Dear Brethren, *let this mind be in you which was in Chriſt Jeſus*.

Fifthly, Remember, brethren, you are not to be *ſlothful, but followers of them who through faith and patience inherit the promiſes*. Conſider well the afflictions, temptations and trials of the moſt eminent ſaints upon record, and with what faith and patience they endured them. Look over the account given of many in the 11th of Hebrews. Holy Job met with great loſſes and accumulated afflictions, yet bore them patiently. David, the man after God's own heart, ſuffered a great many afflictions, yet bears them patiently; alſo Jeremiah, Daniel and others. The apoſtles of our Lord Jeſus Chriſt, and other pri-

mitive Christians, endured a *great fight of afflictions, and took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance.* Seeing therefore, brethren we have so many blessed examples, let us lay aside every weight and the sin which doth so easily beset us, and let us run with *patience* the race that is set before us.

Sixthly, To encourage you in the exercise of this grace of *Patience*, let us remind you of the *end and design of God in all the afflictions he suffers to befal his children.* Consider that *he doth not afflict willingly, nor grieve the children of men ; but* he doth *it for our profit*, that we *might be partakers of his holiness.* Hence one, whose sufferings as well as labours were more abundant than his brethren, could confidently declare. We know that all things work together for good, to them that love God. Remember then, beloved, *when you are in heavinefs through manifold temptations*, there is a needs-be for it ; *and that the trial of your faith, being much more precious than of gold that perisheth, shall be found unto praise and honor and glory at the appearing of Jesus Christ.*

Carefully guard against a peevish, fretful, murmuring, impatient, angry, revengeful disposition, which is so contrary to the nature and tendency of the gospel, offensive to God, and destructive to your own peace and happiness.

Let it therefore, dear brethren, be your constant endeavour, to be patient in tribulations. Be concerned, through the Spirit to mortify every corrupt disposition, to curb and subdue every inordinate affection, and bitter passion. Watch unto prayer, with all perseverance. Converse much with the word of God. Regularly attend on his worship in private and public.

Brethren, we wish these hints may be received by you in love. Let them abide with you. Do not content yourselves with barely reading them once or twice, and laying them out of sight ; but frequently turn to them, and pray that they may be useful to you. And we beseech you, forget not to pray for us. We are yet in the wilderness as well as you. Being men of like passions with yourselves, and equally exposed to afflictions and crosses, temptations and trials, we need the same grace with you, and stand in like need of exhortations, instructions, directions, cautions and encouragements. Pray, therefore, that we may be comforted in all our tribulations, that we may be able to comfort others who are in any trouble, by the comfort wherewith we ourselves are comforted of God. O that we may be found in patience, and thus be examples to the people of God! Now, may the Lord direct all our hearts into the love of God and into the patient waiting for Christ; may he strengthen you, and establish you in the truth as it is in Jesus.

Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, though the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory forever and ever. Amen.

SIGNED BY ORDER.

GEORGE OUTLAW, *Moderator.*
LEMUEL BURKITT, *Clerk.*

PRINTED BY W. W. SEATON, HALIFAX.

MINUTES

OF

THE NORTH-CAROLINA CHOWAN BAPTIST

ASSOCIATION.

Holden at YOPPIM MEETING HOUSE, the 30th of April, 1st and 2d of May, 1808.

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SATURDAY, April 30.

ASSEMBLED at 11 o'clock for public worship. Elder JAMES ROSS, according to appointment, introduced the same and delivered a Sermon, from Songs viii. 5. *Who is this that cometh up from the wilderness leaning upon her beloved.*

2. The Association met for business. Prayer by Elder WILLIAM BROWN. Brother GEORGE OUTLAW was chosen *Moderator*, Elder AARON SPIVEY, *Clerk*, and Elder JAMES ROSS, *Assistant Clerk*.

3. The Ministering brethren, present from sister Associations, were invited to seats, upon which Elder RICHARD POINDEXTER, from ——— Association in Virginia, seated himself accordingly.

4. Letters from nineteen churches were read, and the delegates names enrolled as follow:

NOTE.—Pastors of churches, and other ordained Ministers are in SMALL CAPITALS. Those marked with,*, were not present. Names of unordained Ministers, in *Italics*. From the churches marked with,† we received no intelligence. Dashes ———, ———, denote no Pastors. The last column contains the sums contributed by the churches to the Association Fund.

	Churches.	Ministers and other Delegates.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Deceased.	Number.	£.	d.	s.
1	*Ahoskey,*	Hillary Morris, Daniel Wynns,	1			5		2	54		10	
2	*Ballard's Bridge,*	——, ——, Exum Simson, Willis Parker,	1		3			3	38		10	
3	*Bertie,*	——, ——, Goodwin Cotton, F. Ruffin,	6	7	2	2		4	145	1		
4	*Bethel,*	Martin Ross, Joshua Skinner,			3			2	57	1	1	
5	*Bethlehem,*	L. Pendleton*, M. Jackson, S. Newbould,	1			4		2	33		10	
6	*Camden,*	John Bray*, William Wright,			3	1		6	177	1		
7	*Cashie,*	Aaron Spivey, George Outlaw,	3		2	3		6	215	1		
8	*Cowenjock,*	*William Lary,*	1					6	33		10	
9	*Connaritsy,*								91			
10	*Knobscrook,*	Thomas Waymouth, John Koen,	2			4		9	88		10	
11	*Meherrin,*	John Wall, Jacob Parker,	6	2	4	2		4	261	1		
12	*Middle Swamp,*	N. Pruden*, J. Harrell, J. Phelps,	3		3	1			41		10	
13	*Outlaw's Chapel,*	Moses Gillam, L. Pruden,				1		1	29		10	
14	*Powel's Point,*	*E. Marmaduke,* A. Etheridge,	38	1	28	5	2	7	62		10	
15	*Ross's M. House,*	James Ross, John Cowin,	3		3			1	25		5	
16	*Salem,*	——, ——, Hugh Knox, William Wilson,	5			5		4	75	1		
17	*Sawyer's Creek,*	Thomas Etheridge*, Joseph Sanderlin,	10	1	1			3	61		5	
18	*Wiccacon,*	John Nowell, James Ward*,						2	121		10	
19	*Pottecasey,*	——, ——, Lemuel Parker, Oliver Woodard,				1		1	69	1		
20	*Toppin,*	——, ——, Jonathan Haughton, F. Creecy.		1		2	1	3	92		15	
		Total,	80	12	52	36	3	66	1768	12	16	

5. A newly constituted church on Pottecasey, petitioned in the usual way for membership in this Association, and were accordingly received.

6. A letter of correspondence from the Virginia Portsmouth Association, together with a number of copies of their last minutes were handed in by their messengers, Elders William Brown and James Wright; and the messengers took their seats with us.

7. Elder John M'Cabe, a messenger from the Neuse Association presented letters of correspondence and copies of their minutes for the years 1806 and 1807, and also took his seat with us.

8. Elder Joseph Biggs, a messenger from the Kehukee Association communicated a letter of correspondence and copies of their minutes, and sat with us accordingly.

9. The Association requests brother Outlaw, to prepare a letter of correspondence to the Virginia Portsmouth Association—and Elder Wall, to prepare one to the Kehukee—and brother Godwin Cotton, to prepare one to the Neuse Association—Elders William Brown, Martin Ross and James Wright, are requested to inspect the Circular Letter drawn up by Elder James Ross—Brethren William Wilson and John Koen, are requested to receive the contributions, settle the accounts, &c. and all to report on Monday next.——Elders Richard Poindexter, Aaron Spivey and James Ross, are appointed to draw up in a concise way, some biographical sketches of the life, ministry and death, of the late much respected Elder Lemuel Burkitt, and hand the same to the Editor in time to be inserted in these minutes.

10. Elder Martin Ross communicated a letter which he had received from the church in Norfolk, and gave it as his opinion, that the Association ought to take notice of it; upon which Elders Spivey, Poindexter and James Ross, were appointed a committee to examine the letter, and report on Monday next.

11. Elders William Brown, James Wright and John M'Cabe, are invited to preach to the people to-morrow—Divine Service to begin at 10 o'clock.

12. The Association then adjourned until 9 o'clock, Monday morning.—Prayer by Elder John M'Cabe.

Lord's Day, May 1.

Elder M'Cabe, preached first from Luke iv. 6.
Elder Wright, followed from Rom. vi. 22.
Elder Brown closed from II Cor. iii. 18.

The word was delivered in a moving and impressive manner, and the congregation (though not large) was very attentive.

Monday, May 2.

13. Met according to adjournment. Prayer by Elder Wall.

14. Brother Outlaw presented a letter of correspondence to the Virginia Portsmouth Association, which was read and approved; and Elders Martin Ross and Aaron Spivey, appointed our messengers.—Elder Wall, gave in one to the Kehukee Association, which was in like manner approved; Elders Aaron Spivey and James Ross, are appointed messengers to that Association.—Brother Godwin Cotton, offered one to the Neuse Association, which was also approved, and as messengers to that Association, Elders Poindexter and Wall, are appointed.

15. The committee appointed to collect the contributions and settle the accounts, reported that they found the state of the fund to be as follows:

A balance remaining in the fund last year,		£. 21 : 7 : 4
To printing the Minutes, &c.		10 : 13 :
	Balance,	£. 10 : 14 : 4
Received in contributions this year,		12 : 16 :
	Total,	£. 23 : 10 : 4

16. The committee to whom was referred the Letter from the church at Norfolk, being called on to report, gave it as their opinion, that the said Letter ought to be publicly read in the Association, which was accordingly done. It appears from this letter and other corroborating information, that a certain John Salusbury, who at present resides in Edenton, but was formerly a member of the church at Norfolk, and has been imposing himself on some churches in our connection, as a member of our denomination, and a Preacher of the Gospel, and that the said Salusbury, for his highly immoral conduct, was by the church at Norfolk excommunicated.—*Resolved therefore*, That the churches in our connection, and the friends of religion generally, ought to be cautioned against John Salusbury, as an *Impostor*.—However painful it may be to take up subjects of this nature, yet the Association is, from a sense of duty, compelled to desire their friends, and the public generally, to be guarded against a certain John Parks, formerly a member of the church at *Wiccacon in Bertie*, who is also excommunicated, yet going about under the character of a Baptist Minister.—There is both weakness and wickedness in countenancing impostors.

17. *Query* by Elder Spivey, what shall a church do with such members as move away from the church to which they belong, without letters of dismission, and at such a distance that the church can have no connection with them?

Answer. It is the opinion of the Association, that such disorderly persons have forfeited their membership!

18. It is with deep concern, the Association has learned that some who are called baptists, and hold membership in churches in our connection, have suffered themselves to walk so far "according to the course of this world," as to go into the inequitous practice of purchasing Notes and Obligations, at a very great and unreasonable discount, and then with griping and unrelenting cruelty,

distraining upon the goods of the honest but unfortunate debtor, or frightening him into compliance ruinous to his interest, and which may ultimately beggar his family, and throw them as a burden on society.—Of a disposition and practice so much at war with the spirit of the gospel, the Association would express their public & pointed disapprobation; and advise & exhort the churches, wherever cases of this description do, or may exist among them, to be faithful, to use all diligence "and have no fellowship with the unfaithful works of darkness, but rather reprove them."

19. The committee appointed to examine the Circular Letter, presented the same, which was read and approved of.

20. A question was argued in the Association, whether it would be best for the brethren from the churches on that side of Chowan river, where the Association may next in course be holden, to have the priviledge of appointing the place where the same shall be: Agreed, to request the churches to let their minds be known on this subject, in their letters to the next Association.

21. The next Association is appointed to be holden at *Sandy Run, Bertie County*, to commence the Friday before the first Lord's Day in May, 1809.—Elder John Nowell is desired to preach the introductory sermon, and in case of failure, Elder John Row.

22. Elder Martin Ross, is requested to prepare a Circular Letter for the next Association.

23. Elder Martin Ross is appointed to prepare these minutes for the press, and have 350 copies struck and circulated as usual. He is also appointed Treasurer to this Association.

The Association then adjourned with prayer by Elder Wright.

GEORGE OUTLAW, *Moderator.*
AARON SPIVEY, *Clerk.*

BIOGRAPHICAL SKETCH.

Elder LEMUEL BURKITT, was born in the month of February, 1750, in the county of Chowan, North-Carolina.

The education he received while in a state of minority, was, by close application, greatly improved when he came to years.

It appears from his own pen, that he got awakened and had reason to hope he experienced converting grace, when he was about nineteen or twenty years of age, and was baptized by Elder ABBOT, in Pasquotank river, July 1771, and began to preach the gospel in two months after, see Hist Kehukee Association, page 185, & 186. He acted as an itinerant preacher for about two years, and then the church at Sandy Run (being without a Pastor) gave him a call, which he accepted, and he was accordingly ordained by Elders THOMAS and MEGLAMRE, in November 1773.

He exercised his Pastoral functions in this church about 34 years. His labours here, as well as in the neighbouring churches and Associations, were greatly owned and blessed.

He was a man of a strong mind, well acquainted with men and things, a close reasoner, and was remarkably methodical in the arrangement of his discourses; his manner was bold, yet very persuasive and pathetic. His voice was rather weak and effiminate, and it was often difficult, and sometimes, in large congregations, impossible to make himself heard by all; yet there was frequently under his preaching, a very visible display of Divine power among the people, toward the close of his discourses, when the tears would copiously roll from his eyes, and all *that* flowing from his tongue, which was calculated to move, melt and engage the heart of man, it was next to impossible to remain unaffected; and if religion did not reach the heart, sympathy at least would find its way to, and fire the passions; hence, it so often happened, that whole congregations were flooded in tears under his ministry.

For more than 36 years, this worthy man was actively and successfully engaged in his master's

work; and it is remarkable, that when he received the summon to depart, or was attacked with that illness, which terminated in death, he was in the pulpit.

"Blessed is that servant, whom his Lord, when he cometh, shall find so doing." Luke xii. 43.

He was favoured with much of the Divine presence in his last illness, spoke of his departure with calmness and resignation, frequently exhorting those who came to see him, solemnly warning and charging such as he apprehended were in a state of sin; and sweetly strengthening and encouraging his religious friends to the last.

On the 5th of November, 1807, he fell asleep in Christ.

"Mark the perfect man, & behold the upright: for the end of that man is peace." Psalm xxxvii. 37.

"And we desire that every one of you, do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who through faith and patience inherit the promises." Hebrews vi. 11. 12.

Farewell, good man!——

A faithful herald thou of heavenly grace,
Thy life was holy, and thy end was peace.

Let men of skill in splendid stile impart,
Their florid sermons to the heedless heart,
Amid scholastic lore let others shine,
Yet meekly cloth'd in panoply divine,
Thou could'st awake conviction on the soul,
Where others touch not, and e'en thoughts controul:—
Full on the mind enforce each gospel truth,
And teach repentance both to age and youth;
Nor didst deceive by noise, by act, by sound,
The vacant minds of gaping crowds around.
Though science mark'd thee not, yet thou knew'st well
In plainest language noblest truths to tell:
And though thy page was not with learning frought,
Yet didst thou *live* what others only *taught*.
Thy warfare's o'er, and in a good old age
Hast thou concluded well thy pilgrimage.
Adieu, good man! rewards awaits thee now,
Where men of greater fame shall to thy virtue bow.

CIRCULAR LETTER.

DEARLY BELOVED IN CHRIST JESUS!

THROUGH the smiles of Divine Providence, we have had one more pleasing (and we hope) profitable enterview.

We desire to be thankful to the great Author of all good, for the love and union we have enjoyed while sitting together.

As you have always received our annual Epistles with cordiality; we feel ourselves still encouraged to address you in the same way. Permit us, therefore, to lay before you, a few ob-

ſervations on the [illegible] WATCHFULNESS.

The propriety [illegible] a ſubject [illegible] nature, will appear, when we remind you [illegible] under the banners of the bleſſed JESUS, as Captain of [illegible] by a [illegible] enemies, ever on the alert, and diſpoſed [illegible]

We propoſe [illegible] ſuch parts of the word of GOD, as ſpeak of this duty [illegible] "Watch therefore, for ye know not what hour [illegible] "Watch therefore, for ye know neither the day nor [illegible] Chap. xxvi. 38. "Then ſaith he unto them, my ſoul is exceeding ſorrowful, even unto death, tarry ye here and watch." verſe 41. "Watch and pray, &c." Mark xiii. 33. "Take ye heed, watch and pray, for ye know not when the time is," verſe 35. "Watch ye, &c." verſe 37. "And what I ſay unto you, I ſay unto all, watch." Chap. xv. ver. 38 "Watch ye and pray, leſt ye enter into temptation, &c." Luke xii. 37. "Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching, &c." Acts xx. 31. "Therefore watch and remember, &c" I. Cor. xiv. 13. "Watch ye, ſtand faſt in the faith, quit you like men be ſtrong." II Cor. vi. 5. "In ſtripes, in impriſonments, in tumults, in labours, in watchings in faſtings." Chap. ix 27. "In watchings often." Gal. vi. 18, "Watching thereunto with all perſeverance & ſupplication for all ſaints" Colloſ. iv. 2. "Continue in prayer, and watch in the ſame, with thanksgiving." I Theſſ. v. 6. "Therefore let us not ſleep as do others, but let us watch and be ſober." II. Tim. iv. 5 "But watch thou in all things." I. Peter iv. 7. "But the end of all things is at hand, be ye therefore ſober, and watch unto prayer." Rev. iii. 2. "Be watchful" Verſe 3. "Remember therefore, how thou haſt received and heard, and hold faſt and repent, if therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee." Chap. xvi. 15. "Behold I come as a thief, bleſſed is he that watcheth, & keepeth his garments, leſt he walk naked, and they ſee his ſhame." Thus have we, for the eaſe of the eye, brought to view nearly all the ſcriptures in the New Teſtament, that ſpeak of this important duty.

The method we propoſe in handling the ſame, is, firſt to ſay ſomething reſpecting what we are to watch againſt; and ſecondly, what we are to watch for. Firſt, we are to watch againſt all things that are evil. Sin is that which expelled Angels from Heaven, ſin turned our firſt parents out of the delightful regions of Paradiſe, involved them and all their progeny in a ſtate of blindneſs and corruption, ſin opened the gate and let death the cruel tyrant into our world, and has been for almoſt ſix thouſand years, making dreadful havoc amongſt the ſons and daughters of men. Surely then, we ſhould be inceſſantly engaged to watch againſt an enemy ſo formidable, and ſo diſtructive to our true intereſt: Sin is rightly defined, when it is ſaid to be "the tranſgreſſion of the law." It is ſaid (and that juſtly too) that the united foes of the Chriſtian are, "the world, the fleſh, and the devil, each of them in order:

Firſt, The world, by which we underſtand, the honours, the profits, and pleaſures thereof. An immoderate attachment to any of theſe becomes ſinful, and has a tendency to wean our affections from the things of GOD and his holy religion, brings on many painful things, therefore watch and pray againſt it.

Secondly, The fleſh, what we underſtand by the fleſh, (as it reſpects the ſaints) is that unrenewed part, that oppoſes the work of divine grace in the ſoul. Gallat. v. 17. "For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one

to the other, so that ye cannot do the things that ye would." The apostle proceeds to lay down what he calls the works of the flesh, in verses 19 20. & 21. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like; of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." The blessed Jesus, in explaining one of his parables to his disciples, speaks in language similar to the above. Luke vii. 21. 22 & 23. "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Each and all of these (and principally that sin that doth so easily beset us) we should stand in perpetual readiness to repel, and mingle with our struggles, frequent and fervent prayers; for Christ said, "this kind goeth not out, but by fasting and prayer."

Thirdly, The Devil—That we should watch against the temptations of the devil will more fully appear, when we attend to the Sacred Scriptures; he tempted our first parents to transgress the divine rule. Remember the account given in the book of Job, of his malignant disposition, manifested against that good man. The tempter came to the blessed Saviour and said, "if thou be the Son of God, command that these stones be made bread." Again, when on the pinnacle of the temple, he said, "if thou be the Son of God, cast thyself down." And when he had shewed him all the kingdoms of the world, he said "all these will I give thee, if thou wilt fall down and worship me." Christ said to Peter, "Satan hath desired to have thee, that he might sift thee as wheat." He is also said to be the accuser of the brethren; all which prove that satan is engaged to harrass and distress the followers of Christ, in order to get an advantage of them, to overturn their faith, and marr their peace and comfort in the world: And here the words of the Captain of our Salvation are applicable. "Watch and pray lest ye enter into temptation."

Fourthly, Watch against the smoke of the pit, and also the waters of the flood that come from the mouth of the draggon, to endeavour to drown the woman therewith. Rev. ix. 2. xii. 15. The woman we understand to be the church of Christ, the smoke to be false doctrines, as respects principles and practice, the waters to be the persecutions of the saints Here the words of the apostle will apply, "Watch ye, stand fast in the faith, quit ye like men, be strong."

II. General Head. What we are to watch for. And again we have recourse to the sacred word of GOD, and would refer you to some of those things recommended in the same. "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." In the epistle to the Romans are excellent directions given for all characters in the church of Christ—"Or ministry, let us wait on our ministry or he that teacheth on teaching, or he that exhorteth on exhortation, he that giveth let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with cheerfulness; let love be without dissimulation; be kindly affectionate one to another with brotherly love; in honour preferring one another; not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality, &c. &c.

Dear Brethren! In whatsoever relation you stand, in all cases watch for your duty in the same, and when found, engage therein, agreeable to the directions given by our Lord in his

precious word, "Watch for the coming of the Lord by death or judgment, and consider yourselves as tenants at will, to be ready to depart at a moment's warning, at the appearing of the Great Judge Eternal, looking unto JESUS as the author and finisher of your faith.

Considering you as composing a part of that immense multitude, given by the FATHER to the SON in the covenant of redemption, brought into being by his power, kept in existence until the time appointed, to cause you to hear the effectual call of the gospel; and now taking a delightful view of you as coming up from the wilderness leaning upon your beloved, our hearts are peculiarly gratified; and please to accept of our congratulations. Hail ye highly favoured of the Lord! ye precious sons of Zion, comparable to fine gold, a royal diadem in the hand of the GREAT GOD. "The King's daughter is all glorious within, her raiment is of wrought gold, with gladness and rejoicing shall she be brought unto the King, she shall enter into the King's palaces, on thy right hand did stand the Queen in gold of ophir."—But notwithstanding you have such honourable titles, and such exalted priviledges, yet you are in the wilderness.—But let us join in praise to GOD, who has so richly provided for your defence, he intends not that one of his soldiers shall ever be slain, and for our comfort we are called to view the armor, your feet shod with the preparation of the gospel of peace, your loins girt about with truth, having the shield of faith, the breastplate of righteousness, the helmet of salvation, and the sword of the spirit—in the highway of holiness, your backs turned upon the world and its vanities, the graces of the spirit in your souls—the white flag of the gospel waving over your heads, the trumpet sounding and inviting others to join the march; JESUS the mighty King of Kings, and Generalissimo of the Lord's host in your front and rear, on your right and left, his Ministers of Grace, crying repent, for the kingdom of Heaven is at hand; the path they tread leads away to Canaan's rich and fertile land, to that glorious city whose builder and maker is GOD.

Now unto the GREAT GOD, be glory given by all saints, throughout all churches. AMEN.

ELIZABETH-CITY, *printed by* JOSEPH BEASLEY.

MINUTES

OF

THE NORTH-CAROLINA CHOWAN BAPTIST

ASSOCIATION,

Holden at *Sandy-Run Meeting-House*, on the 5th, 6th and 7th days of May, 1809.

FRIDAY, *May* 5.

1. ASSEMBLED at 11 o'clock for public worship. Elder James Nowell, according to appointment, delivered the introductory Sermon, from 1 Cor. 13. 13. *And now abideth faith, hope, charity, these three: but the greatest of these is charity.*

2. The Association met for business. Prayer by Elder MARTIN ROSS. Brother GEORGE OUTLAW was chosen *Moderator*, Brother JOHN HAMILTON, *Clerk*, and Elder JAMES WRIGHT, *Assistant-Clerk.*

3. Letters from twenty Churches were read. Churches, Messengers, &c. stand as follows:

NOTE.——Names of Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS. Names of unordained Ministers, in *Italics*.——Those marked with an* were not present. From the Churches marked thus† we received no intelligence. Dashes —— —— denote no Pastors. The last column contains the sums contributed by the Churches to the Association-Fund.

CHURCHES.			

Churches. Ministers and other Delegates.	Bettized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Dead.	Number.	L.	s.	d.
1. *Ahoskey.* Hillary Morris, George Holliman,	2			1		2	53	0	5	0
2. *Ballard's-Bridge.* —— ——, Exum Simpon, C. Bunch,			1	1		1	37	0	5	0
3. *Bertie.* Richard Poindexter, Godwin Cotton,	3	2	2			1	146	1	0	0
4. *Bethel.* Martin Ross, John Blount,"	16	1	4			1	75	1	0	0
5. *Bethlehem.* Lem. Pendleton,* Myles Jackson, T. Ackess.	1	1		1			33	0	10	0
6. *Camden.* William Wright,* David Dunkin,		3		6	2	7	167	0	10	0
7. *Cashie.* Aaron Spivey, George Outlaw,			4	4		4	219	1	0	0
8. *Cowenjock.* —— ——, *Willlam Leary,*						1	32	0	10	0
9. *Connaritsy.* James Rutland, John Jenkins,	2	1	2	3		1	90	0	10	0
10. *Knobscrook.* John Hamilton, David Pritchard,	10	1	38	2		1	79	0	10	0
11. *Meherrin.* John Wall, Thomas Deans,	7	5	3	3		3	278	1	0	0
12. *Middle Swamp.* Nath. Prupen,* John Harrel,	3	1				2	43	0	10	0
13. *Outlaw's Chapel.* Moses Gillum, William Barsdale,	2						31	0	10	0
14. *Powel's-Point.*†							58			
15. *Ross's Meeting-House.* James Ross,* Geo. Outlaw, jun.	1						27	0	10	0
16. *Ramoth Gilead.* —— ——, John Koen,	5	4	2			1	44	0	10	0
17. *Salem.* Hugh Knox, William Wilson,	2			6		3	68	0	15	0
18. *Sawyer's-Creek.* —— ——, Demsey M'Pherson,	5		2			2	60	0	5	0
19. *Wiccacon.* John Nowel, Charles Freeman,			2			2	86	0	10	0
20. *Pottecasey.* James Wright, W. E. Moore,	2	4	4	1		2	63	1	0	0
21. *Yoppim.* Jonathan Haughton, Frederick Creecy,	1	2	1	1	2	1	91	0	15	0
Total,	62	25	65	29	4	35	1780	12	5	0

‡ The 38 from Knobscrook, were dismissed to form the Church at Ramoth Gilead.

4. A newly constituted Church at the head of Pasquotank County, called Ramoth Gilead, petitioned by letter and delegate for admission into this Association; and on examination, was received, and the right hand of fellowship given to the Messenger by the Moderator.

5. A letter of correspondence from the Virginia Portsmouth Association, with a number of copies of their Minutes for 1807, (those of last year having fallen by the way) was handed in by their Messenger Elder Robert Murrell, and the Elder took his seat with us.

6. The following brethren were appointed upon committees, viz. Elder Wright to prepare a letter of correspondence to the Virginia P. Association; Elder Spivey to prepare one to the Kehukee Association; Elder M. Ross to prepare one to the Neuse Association; Elders Wall, Spivey and Poindexter, together with the writer, to examine the Circular Letter. Brethren William Wilson and John Koen to receive the contributions and settle the accounts. All to report to-morrow.

7. Queries were called for, but none were presented to the Association this year.

8. Through the medium of Elder Spivey this Association was informed that the Kehukee Association requested to be put in possession of the old Association-Book and other

ther valuable papers supposed to be in our hands : Upon which it was resolved, that we claim no right whatever to the Book and papers asked for ; and Elder Spivey is requested to inform that Association that we suppose they are in the hands of Brother G. Cotton, Elder Burkitt's executor, and may be had on application to him.

9. A delegate, in great tenderness, and with extreme delicacy, represented the case of a certain Minister, residing within the bounds of this Association, who had, as it had been represented, acquired ordination in an improper and illegal manner, by the hands of a presbytery within the bounds of the Kehukee Association, where his conduct and manner of life could not be generally known ;—and whereas on account of the general tenor of his life and practice he could not have procured the same within this Association. The delegate farther represented, that on account of the critical, dangerous and alarming consequences attending such a procedure, it became necessary that some remedy should be applied ; and submitted the same in point of duty to this Association. One of the delegates from Yoppim, very feelingly stated certain facts, attending the ordination ; and from various statements it appeared, that the habits of life of the Minister were inconsistent with ministerial walk and calling, altogether tending to prostrate the sacred rights of church government, and to degrade the blessed sacraments of the holy gospel.

The Association after discussion and further enquiry into circumstances of the character and name of the Minister, directed the following committee to act on the case, and report fully upon the same on the morrow, viz. Elders Wright, Spivey, Wall, Murrel, Poindexter, and the Clerk of this Association.

10. Motion by Elder Spivey, that the time of the meeting of this Association be altered, so as not to interfere with the meeting of the Meherrin Association in Virginia. Laid over until to-morrow.

11. Communication being made that a certain William Daws is imposing on the people within the bounds of this Association ; it was directed, That the notice taken of him in the minutes of the Virginia P. Association last year, be inserted in ours, as we are compelled to look upon said Daws as an *impostor*. It is as follows :—" The Editor, after preparing the minutes for the press, has received a letter from Elder Hurst, at Hampton, which states, that William Daws (who calls himself a member of the Baptist society and attempts to preach) was formerly a member of the Church at Hampton, but was expelled therefrom for his disorderly conduct ; it is therefore hoped the Churches will be guarded against being imposed on by him."

12. The Association was then adjourned until to-morrow morning 9 o'clock. Prayer by Elder Murrel.

SATURDAY MORNING, *May* 6.

13. Met according to adjournment. Prayer by Elder Wright.

14. Elders Murrel, Wright and Martin Ross, were chosen by ballot, to preach on the Sabbath, and to begin worship at 10 o'clock. Elder Spivey, Elder Wall, and brother *William Leary*, were chosen to preach at the stage to-day.

15. Elder Ross stated to the Association, that having been appointed on several committees, the business of which had taken up all his time, he had not prepared a letter of correspondence

correspondence to the Neuse Association ; and requested to be permitted to prepare one hereafter, and send it on under the signature of the Moderator and Clerk : all which was agreed to. Elders Spivey and Poindexter are appointed delegates to that Association.

16. All the committees having their business prepared, were called on to report. The letter of correspondence to the Virginia P. Association, was handed in by Elder Wright ; read and received. Elders Wall, Wright and Spivey are appointed messengers to that Association. The letter of correspondence to the Kehukee Association, was handed in by Elder Spivey ; read and received. Elders John Wall and Martin Ross are appointed delegates to that Association. The committee appointed to examine the Circular Letter, prepared by Elder Martin Ross, reported the same *as a most valuable gospel depository*, which being read, was received without amendment. The committee appointed to receive the contributions and settle with the Treasurer, &c. reported as follows, viz.

A balance remaining in the fund last year,		*L.* 23	10	4	
Received in contributions this year,		12	5	0	35 15 4
To cash paid for preparing and printing last year's minutes, as per account by Elder Ross,					13 0 0
So that there remains in the fund a balance of					*L.* 22 15 4

The Association concurred with the report.

17. The committee on the case of a certain Minister, called Jesse Hassel, formerly of the Yoppim Church, reported their proceedings with sundry resolutions, which being read, were received ; and are as follows : "Brother Moderator—Your committee having met and spent some time in endeavouring to investigate the unpleasant business to them referred, beg leave to report, 1. That having heard and understood the artful and improper manner in which the said Jesse Hassel acquired his ordination, by the hands of persons beyond the limits of this Association ; it is their opinion, *that his ordination ought to be looked upon as illegal and invalid.* EXPLANATION. [Your committee would here remark, that the simple circumstance of his having been ordained by Ministers belonging to a Sister Association would not have amounted to serious difficulty ; but the case appears to be plainly this, 1. He could not have obtained ordination where he was well known. 2. He could not have obtained it where he did, without great art and duplicity, such as an honest christian man could not have been guilty of. 3. His conduct since his ordination, as it appears, has been scandalous, and immoral to an awful degree. 4. It is a very difficult thing to bring him to answer for his conduct, the church where he has his membership, being at a very inconvenient distance from those who are grieved at his conduct, and from where he himself resides.]

2. Your committee would farther give it as their opinion, that from the respect due to the proper authorities within the Kehukee Association, within the bounds of which the said Jesse Hassel acquired his ordination, that a letter be written by the clerk of this Association, to that ancient, and respectable body, upon this subject, with tenderness, love and duty ; and that a special messenger be delegated on this particular business, in order that a mutual understanding may be had in the case, and brotherly union be preserved.

3. Your committee has understood that our Sister Church at Yoppim is making arrangements

rangements to lay before the Church at Scuppernong sundry charges against said Jesse Hassel. Difficult, and unpleasant as this may be, your committee give it as their opinion, that imperious circumstances call for it, and that the church at Yoppim ought to be encouraged to proceed in the same with tenderness and christian faithfulness."

18. On motion by Elder Wright, the Association took into consideration by way of amendment to the report, the impropriety of Jesse Hassel's being permitted to preach among us: Whereupon the Association resolved, That the Churches in our connection, be advised and exhorted not to encourage or permit the said Jesse Hassel to preach or exercise any public gift whatever, in any of our Churches, Meeting-Houses or congregations; and from the great scandal it would bring upon the word of God, and all christian people among us, instead of at all countenancing of him he ought to be held up as an *impostor.**

19. Elder Poindexter is appointed to attend the next Kehukee Association, as a special messenger, in the above case; and this is done in the tender hope that no jarring or discordant sentiments may take place, and that that ancient and much endeared friendship may continue uninterrupted and unimpaired, to bless and cherish the hearts of those who are one in Christ Jesus.

20. A motion was submitted by Elder Ross, and duly seconded, embracing an equiry, as to the propriety of establishing a *meeting for general correspondence;* to be comprised of the neighboring Associations, that have arisen out of the Kehukee Association, for the purpose of disseminating, and acquiring information upon religious topics; of promoting the cause of God, and the increase of brotherly love: Whereupon it was agreed, That Elders Ross and Spivey, together with the clerk, do act as a committee, to sit down in some regular form the objects of this *meeting for general correspondence;* with the advantages to be expected from the same, so as to prepare the way for such a building; and report the same to the next Association. And it was farther agreed and directed, that the delegates to the Virginia P. and other Associations, do state to them the present views and objects of this Association, for their approbation and concurrence. And as the Virginia P. Association is expected to meet in a few days, it was agreed, that Elder M. Ross and the clerk of this Association do draw up an address to that Association particularly on this subject, and forward it by our present delegates. Agreed farther, That the delegates from the different Churches now present, be requested to lay the objects of this establishment for religious purposes before their several Churches, so as to mature the same for a building hereafter.

21. The motion submitted yesterday by Elder Spivey, to alter the time of the meeting of this Association in future, was negatived, with sundry other motions of the like import.

22. On motion by Elder Poindexter, it was agreed unanimously, That a suitable address be written from this Association to the late illustrious President, Thomas Jefferson, expressive of its high approbation of his administration: Whereupon Brethren John Hamilton and George Outlaw, and Elders R. Poindexter and M. Ross were appointed a special committee to draft the same; and that on receiving the signature of the Moderatar

* This extremely troublesome man has been twice expelled from the Church at Yoppim.
EDITOR.

rator and Clerk, it be forwarded at as early a moment as conveniently may be, to Thomas Jefferson, Esq. late President, &c.

23. Agreed that it be inserted in these minutes, that the churches are requested to enlarge their contribution to the Association Fund.

24. Agreed without a division, to hold our next Association at Camden Meeting-House, Camden County, to commence the Friday before the first Lord's day in May, 1810.

25. Elder R. Poindexter is requested to preach the introductory sermon to the next Association, and in case of failure Elder Benjamin S. Overman.

26. Elder Martin Ross is requested to prepare these minutes for the press, have 1000 copies struck off, and circulate them as usual.

27. Elder James Wright is requested to prepare a Circular Letter for the next year.

28. The Association was then adjourned to the time and place mentioned above. Exhortation and prayer by Elder Aaron Spivey.

On the Lord's day, the Ministers appointed, preached to a crouded and attentive audience, and the labors of the day, we truly hope, were attended with a divine blessing.

Elder Murrell preached first from Acts 11, 24.—"For he was a good man, and full of the Holy Ghost and of Faith: and much people was added to the Lord."

Elder Wright followed from 1 Cor. 1, 30.—"But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption."

Elder Ross closed the public services of the day from II Cor. 13 11—"Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

GEORGE OUTLAW, *Moderator.*
JOHN HAMILTON, *Clerk.*

CIRCULAR LETTER.

BELOVED IN CHRIST JESUS,

THROUGH the goodness of God, which endureth continually, we have been permitted once more to enjoy our annual assembly in peace; and as you expect an address from us, we rejoice in the opportunity thus afforded us of again in this way testifying of the gospel of the grace of God; and also of exhibiting fresh proof of our Christian love to you and increasing concern for your welfare.

The subject of our letter last year was, the important duty of *Watchfulness*. A subject of such magnitude and copiousness as this, could not be discussed fully in the narrow bounds of a Circular Letter: We therefore last year could do little more than introduce it; and we entreat you, brethren, to bear in mind what was then said, and permit us now, to pursue the same interesting subject a little farther, while we endeavor *to stir up your pure minds by way of remembrance.*

The Apostle Paul in Acts 20, 31, calls on us in a solemn and affectionate strain, to WATCH AND REMEMBER. This charge is applied particularly to professed christians. 1st. With reference to the articles of their faith. And hence we must contend THAT A MAN IS NEVER WELL INFORMED OF THE TRUTH UNTIL HE IS CONFORMED TO IT. For fallen man is God's natural enemy. Rom. 1, 30.—5, 10.—8, 7. And as long as this hatred and opposition to God remains, 'tis mid-night with the soul. *The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can*

can he know them, because they are spiritually discerned. 1 Cor. 2, 14. *So then they that are in the flesh cannot please God.* Rom. 8, 8. Now it is essentially necessary in order to have a right knowledge of divine truth for us to have a right disposition of heart towards the most high God. *The secret of the Lord is with them that fear him; and he will shew them his covenant.* Psal. 25, 14. *His secret is with the Righteous.* Prp. 3, 32. That our heart enmity against the Divine Majesty is the ground and cause of our moral blindness and mental darkness, is by our blessed Lord laid down as a fact not to be controverted. John 7, 17. *If any man will do his will, he shall know of the doctrine, whether it be of God.* This wrong disposition of heart towards God, which the scriptures charge upon all mankind indefinitely, is the cause of our shame, our guilt, our misery and our ruin. A right disposition of heart, (and this is given us in regeneration) draws the mind to God, 'tis the life of God in the soul. The divine nature is communicated, and the immortal powers enlisted in the cause of God and truth.

Characters, such as these, are in the words before us charged, most solemnly charged, to WATCH AND REMEMBER. Bear with us, brethren, while we now proceed to distribute our advice to you, and to our own hearts on this awful and interesting subject. *Watch* against a spirit of dogmatical arrogance and bigotry; *remember* you are far from infallibility, or perfection in knowledge; and others have an equal right of private judgment with yourselves.—*Watch* against a spirit of boundless curiosity, and a fond love of novelty; *remember* you are warned not to affect to be wise above what is written; but, at the same time, *watch* against a lazy indifference to a progressive acquaintance with the things of God, and *remember* that the Bible contains an unexhausted mine of religious knowledge, which you have not yet explored. *Watch* against all notions which flatter human pride, and encourage the idea of merit in a sinner; and ever *remember*, that the design of God in the gospel is to abase all the naughtiness of man, that his free grace may be exalted as the only source of a sinner's salvation; and *watch* equally against sentiments which tend to encourage licentiousness or sloth; *remember* it is Christ's design to bring apostate creatures back to God.—*Watch* against all sentiments that oppose God's moral government, and make void his law; either as representing the *unregenerate* as fallen *below* all obligations to any thing spiritually good, or the *regenerate* as raised above every idea of duty.

Remember that the law of God is too *holy, just*, and *good*, to admit of any abrogation or abatement. —While we warn you against every thought that would impeach the equity of the divine *government*, we would equally caution you to reject every idea that militates against the sovereign freeness of grace. *Watch* against degrading ideas of the person of CHRIST; *remember*, he is the only foundation of a sinner's hope, and that the efficacy of his atoning sacrifice depends on the dignity of his person, as *God over all, blessed forever.*—*Watch* against the denial of the personality, divinity, and effectual operations of the HOLY SPIRIT; remember that the application of redemption is no less necessary than its impetration; and as our *guilt* could be removed by none but a divine redeemer, so our *depravity* could not be subdued but by a divine sanctifier.—Watch against the abuse of those important doctrines; *remember* that the foundation which God hath laid is adapted to sustain an holy temple, and no other kind of building will accord therewith.—In fine, *watch* against all sentiments that lessen your abhorrence of sin, prevent holy joy in God, or make you careless of your moral conduct; *remember*, he who hath delivered us from the curse of the law, hath not lessened our obligations to obedience. He came not to save his people from their duty, but from their sins. Think not that the *promise* of perseverance supercedes the duty of persevering. We would apply this charge,

2. To christian EXPERIENCE.

Let each one *watch* his OWN HEART, *remembering* the charge given by the wisest of men, "Keep thy heart with all diligence for out of it are the issues of life."—Watch against all hypocricy and self-deception; *remember* that God cannot be deceived, and will "not be mocked."—Watch against formality and self-righteousness; *remember*, as an antidote against the former, that God demands the heart, and as a preservative from the latter that "by the deeds of the law there shall no flesh be justified."—Watch lest any one should be found to have only the semblance of conversion, and not really be "born of God;" *remember* that counterfeit grace will soon be detected.

Watch against those partial DEFECTS which too often attend the experience of true christians, and which consist in that want of proportion in our views of divine things, and affections towards them, which greatly impairs the beauty of true religion; *remember* that God, in his word, has given his people the most lovely and consistent discoveries of all his glorious perfections.

Watch

Watch against those corrupt MIXTURES which sometimes attend the experience of real christians, Many *sinful* exercises of the heart may attend even the exercise of grace, even in the seasons of our sweetest enjoyments ; *remember*, it is not your being assuredly right in one thing, that will prove you right in another.

Watch against BACKSLIDING from God ; *remember* one neglect leads to another, and God has said the backslider in heart shall be filled with his own ways.

Watch against the DEGENERATING of your experience ; *remember* and tremble, lest it should issue in your falling into open and scandalous immorality, dreadful darkness and despondency, or should prove all your past experience to have been hypocricy and delusion. Let these words apply

3. To our PRACTICE and visible behaviour before men.

Be *watchful* over the whole tenor of your lives ; *remember* " the grace of God teacheth us" to " live soberly, righteously, and godly in this present world." *Watch* over your tempers, appetites, affections and passions, and against the beginning of temptations. Whatever you make an idol of will be a cross to you, if you belong to God, and a curse to you if you do not.—Study relative duties—shew that you love universal holiness : *remember*, " he that sayeth he abideth in him, ought himself to walk, even as he walked."—*Watch* against an INDULGENCE of the appetites, so as to carefully avoid the least degree of excess ; some professors, alas ! for them they try to persuade themselves, that they do not depart from the rules of uprightness, because they do not drink themselves into a state of absolute drunkenness. But such ought to *remember*, that sin lieth in the *inclination* and *disposition* as well as in the action, and that there is a WOE denounced against " them that are mighty to drink wine, and men of strength to mingle strong drink." The divine rule may be infringed, God dishonored, and his precious cause exposed to reproach, and his faithful followers to shame and sorrow, when any of us become men of strength to mingle strong drink, and are in the habit of swallowing any more than is necessary for the purpose of refreshment ; although we may not apprehend ourselves to be in a state of intoxication.—OLD MEN ARE IN MOST DANGER HERE.

" Whate'er propensities I feel,
Or snares for me are laid ;
May I of criminal excess
Be cautiously afraid !"

" Sober and temp'rate may I be,
In all my actions just ;
To self-indulgence disinclin'd,
No slave to any lust."

Watch against a loquacious spirit. A great talker is in great danger.—*Remember*, the Bible abounds with rules and cautions by which christians ought to regulate their conversation with reference to both quality and quantity, and declares us accountable to God for every idle word we speak. Solemn thought ! *Watch* against a contentious spirit. Particularly *shun disputes*, especially what is usually termed disputation for disputation sake. *Remember* a litigious spirit is the bane of society, whether civil or religious. Perverse disputing indicate a corrupt mind destitute of the truth. 1 Tim. 6, 5. Lay aside *envies* and *jealousies* one of another. Where these are, there is confusion, and every evil work. From hence arise evil surmisings, misconstructions, swellings, tumults. Wrath is cruel, and anger is outrageous, but who can stand before envy ? Those are generally of but short continuance, and may be avoided ; but *this* is a slow, secret, malignant undermining principle ; it lays a plan for the destruction of its object, and never rests until it is accomplished. A jealous temper often indicates a dishonest heart ; such persons know themselves to be bad, and think none can be otherwise. *Watch* against interfering in the temporal concerns of others. Unless persons act immorally, so as to bring disgrace upon religion, we have no concern with their affairs ; *remember* a temper of mind busying itself in other men's matters, has often broken the peace of families and churches. Encourage no tale bearers, these often separate chief friends ; we cannot always shut our doors against persons of that disposition, but it were well to shut our ears against them.—*Watch* against the neglect of any opportunity to heal differences ; especially among the brethren ; *remember* it is an honour to be a repairer of a breach. It is true it is often difficult work, but we must not mind a few hard sayings, that we may obtain the blessing of the *peace-makers*, and be *call'd the children of God.*—*Watch* against an unforgiving spirit ; he whose mind harbours resentment after a full, and suitable acknowledgement, is unfit for society ; and has reason to fear, that he

he is unfit for the kingdom of God ; *remember* that Christ expressly teaches, that if we forgive not *men their trespasses*, neither will God forgive ours.—*Watch* against *provoking language*, and *bitter invective*. Some persons have a provoking manner of speaking on almost all occasions, especially in telling another of a fault, which tends more than a little to defeat every good purpose ; *remember* reproofs will do more harm than good, unless they are tempered with love. *Watch* against a *touchy disposition*. Some are as irritable, and as ready to take offence, as others are to give it. There are cases, to be sure, in which we have a right to be offended, yea, in which it is our duty ; but these cases are not so frequent, as we, for want of humility and true greatness of mind, are ready to think them. *Remember* charity is not soon angry.

" For every trifle, scorn to take offence ;
" It always shews great pride or little sense."

It may be proper *to sacrifice almost any thing for the peace and welfare of society, except truth and a good conscience.—Peace* obtained at the price of these would be too dear, and when obtained but of little value. The wisdom from above is first *pure, then peaceable*. But other sacrifices may be safely made, and very rarely furnish matter for repentance.

Before we conclude, we beg leave to say a word to the Ministers of Christ among you, both old and young : And to these with great affection, we would recommend a particular attention to the character of Apollos. Acts 18, 24, 25. " And a certain Jew, named Apollos, born at Alexandria, and eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord ; and. being fervent in the spirit, he spake and taught diligently the things of the Lord."

The dear Ministers, will observe in the first place, that Apollos was *instructed in the way of the Lord*. 'Tis the great work of a Minister to teach men; but particularly to teach men the way of the Lord ; and Ministers therefore should be well instructed themselves in the way of the Lord. You are to feed the flock with knowledge and understanding. It is therefore essentially necessary for you to be blessed with knowledge and understanding yourselves. " Such as I have I give unto thee." Acts 3, 4 : But that which you have not you cannot give. O brethren, give yourselves to reading, and aim to be like Apollos, *mighty in the Scriptures*. Where is the man, who has dived so far in them, as that he can go no farther? —Many have said respecting the knowledge necessary or useful to a Minister, *the spirit of God needs none of man's learning*—with much greater truth and propriety it may be said *the spirit of God needs no man's ignorance*.—Knowledge, brethren, sound gospel knowledge, is what is necessary ; noise and rant, confusion and uproar may set the world a gazing, but divine truth—it is the mighty force of divine truth that turns souls to God.—What Apollos knew, he taught, what he did not know, he was willing to learn yea, he discovers his thirst for knowledge in his humbly sitting as a learner at the feet of a tent-maker' and his wife.*

He was fervent in spirit. He had a heat as well as light. An intemperate zeal, which has been so baneful to true religion, is by all to be guarded against ; but we would recommend a lively and prosperous religion in your own souls—if not fervent Christians, not likely to be fervent Ministers. Let fair reverance of divine things be equal to your fervor. We greatly dislike that kind of preaching which tends to make men laugh. A judicious, humble, affectionate zeal is absolutely necessary to a successful Minister, and nothing but this will enable him to persevere through the many difficulties in his way.

He taught diligently the things which he heard. An idle, wicked Minister is of all men the most useless and abominable.

" 'Tis not a cause of small import
" The pastor's care demands
" But what might fill an Angel's heart,
" And fill'd a Saviour's hands."

" *Shew yourselves workmen*," guard against a *random, lazy* and *flimsey* kind of preaching. Let your subjects

We would entreat our dear Ministers, particularly the young ones to read with great attention, Gill's Body of Divinity. Perhaps no book ever written, is better calculated than this, to teach glorious doctrines of the Holy Bible.

subjects be *fathomed*, not skimed; *discussed*, not merely proposed; preach not only what is according to the analogy of faith, or what may be said in general, but what belongs to your particular text. Take heed lest your discourses should be protracted to an unreasonable length; every thing cannot be comprised in the compass of one sermon. Among other things study to take a short, clear view of your subject. Speak in an audible grave and serious manner—borrow no man's *voice*, *tone* or *gesture*. Be careful in the choice of your companions. A man's associates soon give a cast to his deportment. You may as well expect to take fire in your bosoms, and not be burned, as to associate with the immoral and profane and not become trifling in your conduct, and embarrassed in your preaching. "Evil communications corrupt good manners."

And now by way of conclusion, we earnestly entreat you one and all, to *watch* and *remember*, to *watch* and be *sober* and to *watch* and *pray*. Be incessant in your prayers. Go to God with enlarged *hearts*, full of mighty *desires*: "Open your mouths wide, God will fill them." Finally, brethren, the inmost wishes of our souls for every individual among you, cannot be more fitly expressed than in the words of the priests of old, when blessing Israel. "The LORD bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give peace." Amen. Num. 6, 24, 25, 26.

EDENTON: PRINTED BY JAMES WILLS.

1809.

MINUTES

OF

THE NORTH-CAROLINA CHOWAN BAPTIST ASSOCIATION,

Holden at CAMDEN MEETING-HOUSE, on the 4th, 5th and 6th days of May, 1810.

FRIDAY, May 4.

1. ASSEMBLED at 11 o'clock for public worship. Elder Richard Poindexter failing to attend, a sermon introductory to business was delivered by Elder Aaron Spivey, from Hag. 1. 7. *Consider your ways.*

2. The Association met for business. Prayer by Elder Martin Ross. Brother GEO. OUTLAW was chosen *Moderator*, Elder AARON SPIVEY, *Clerk*, and Elder WILLIAM DOSSEY, *Assistant-Clerk.*

3. Letters from 21 Churches were read. Churches, Messengers, &c. stand as follows:

NOTE.——Names of Pastors of Churches, and other ordained Ministers are in SMALL CAPITALS. Names of unordained Ministers in *Italics*——Those marked with an* were not present. From the Churches marked thus† we received no intelligence. Dashes —— —— denote no Pastors. The last column contains the sums contributed by the Churches to the Association-Fund.

CHURCHES.

Churches. Messengers, &c.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Dead.	Number.	L.	s.	d.
1. *Ahoskey.* Hillary Morris, Daniel Winn,				1	1		53	0	10	0
2. *Bertie.* Richard Poindexter,* Godwin Cotton,	2	1	19				130	1	0	0
3. *Ballard's-Bridge.* Exum Simpson, H. Jourdan,*						1	36	0	10	0
4. *Bethel.* Martin Ross, Joshua Skinner,	33	2		1		3	104	1	10	0
5. *Bethlehem.* Lemuel Pendleton, Thomas Ackiss,		1		1		1	32	0	10	0
6. *Camden.* Thomas Burgess, Robert Harrison,	3	1	3	1		5	162	0	10	0
7. *Cashie.* Aaron Spivey, George Outlaw,	4		8	4		3	208	1	0	0
8. *Cowenjock. William Tatum,* James Baxter,							39	0	10	0
8. *Connaritsy.*† James Rutland,*							90	0	10	0
10. *Knobscrock.* John Row, Thomas Waymouth,			1	3		3	71	0	10	0
11. *Meherrin.* John Wall, John Parker,	5	2	2	1		4	225	1	0	0
12. *Middle-Swamp.*† Nathaniel Pruden,*							43	0	0	0
13. *Outlaw's Chapel.* Moses Gillum,* Wm. Barsdale,							31	1	0	0
14. *Powell's-Point.*—— James Etheridge,	8	3	1	4		1	67	0	10	0
15. *Pottecasey.* James Wright,* William Moore,	1	15	1				78	1	0	0
16. *Ross's M. House.* Jas. Ross,* John Cowen, G. Outlaw, j'r.							27	0	10	0
17. *Ramoth Gilead.*—— Matthias Smithson,	1	2	3			1	36	0	10	0
18. *Roanoak-Island.* Wm. Etheridge, sen. Wm. Etheridge, j'r.							31	0	10	0
19. *Salem.*—— Hugh Knox, William Wilson,	4			1	2	1	77	1	10	0
20. *Sawyer's Creek*—— Isaac Harrington, Caleb Berry.		2		1		4	53	0	10	0
21. *Wiccacon.* John Nowell,* Francis Williams,						4	87	1	0	0
22. *Yoppim.* Jonathan Haughton, Frederick Creecy,	2	2		2	2	4	86	1	0	0
Total,	64	31	38	20	5	35	1756	16	0	0

4. A Church on Roanoak-Island, constituted September 1807, petitioned by letter and Messengers for admission into this Association, and after due examination, was received.

5. Elder William Brown, a corresponding Delegate from the Virginia Portsmouth Association, appeared, took his seat, and presented to the Association 30 copies of their Minutes.

6. From the Neuse Association, we received by the hands of Elder Biddle, a letter and 12 copies of their Minutes for the year 1809; and also by Elder Spivey, 12 copies for the year 1808.

7. Agreed to appoint the following committees. Elders Brown, Spivey and Dossey, to examine the Circular Letter. Brethren Godwin Cotton and William Wilson to report the state of the fund, receive the contributions, &c. Elder Biddle to prepare a Letter of Correspondence to the Kehukee Association, Elder Dossey to the Nuese, and Brother George Outlaw to the Virginia Portsmouth. And all to report on the morrow. Adjourned to 9 o'clock to-morrow morning. Prayer by Elder Brown.

SATURDAY, May 5.

8. Met according to adjournment. Prayer by Elder Wall.

9. On motion Elders Scery and Wall were nominated to occupy the stage to-day; and Elders Biddle, Dossey and Brown chosen to preach on Lord's Day.

10.

10. Brother Outlaw presented a Letter of Correspondence to the Virginia Portsmouth Association, read and approved, Elders John Wall and Martin Ross, messengers to that Association. The Corresponding Letter to the Nuese Association was handed in by Elder Dossey, read and received, Elder John Row our messenger. The next meeting of this Association is appointed to be at Black Creek Meeting-House, Wayne County, to begin the Saturday before the third Lord's Day in October next. Elder Biddle, presented a Letter to the Kehukee Association, read and approved, Elders Spivey and Poindexter, messengers.

11. The Circular Letter prepared by Elder James Wright, was brought forward by Elder Dossey, one of the committee appointed to examine it, which was read, received, and ordered to be printed with these Minutes.

12. The committee appointed to receive the Contributions, settle with the Treasurer, &c. reported as follows, viz.

Balance remaining in the fund last year,			L. 22	15 6
Received in contributions this year,			16	
			38	15 6
The Association, Dr.				
For Printing 1000 Copies of the Minutes,	L. 15			
Editor's services and expences,	5	12 6		
	20	12 6		
Remaining now in the fund a balance of			L. 18	3

13. The business of forming a general meeting for correspondence introduced last year, was taken up; and to the committee then appointed Elder Dossey is now added, who presented to the Association the following report:

Your committee beg leave to report a disagreement to the partial and contracted plan first under consideration; and would warmly recommend that this meeting be so formed and constituted as to admit freely, and upon equal grounds all the Baptist Associations in this State, similar perhaps to that formed, and now forming by the numerous Baptist Associations in the State of Virginia.

To effect which desirable object, your committee would ask the indulgence to submit, that a special committee be appointed to bring to view, in a summary way, the leading objects of such a meeting; and make respectful communications to all our Sister Associations in the State, inviting their attention to the subject, and soliciting their concurrence; and that a meeting be appointed by the committee at some suitable place, and at a period so distant, that all the Associations shall have had time to deliberate on the subject.

The Association concurred unanimously with the report, and appointed as the special committee Elders Dossey, Spivey, Poindexter and Martin Ross, who are requested to report their proceedings to the Association from time to time as they may find it convenient.

14.

14. Whereas it has been the practice in a few of our Churches, in dealing with offenders, and finding them guilty, to pronounce upon them (what they called the sentence of suspension) under which sentence, in some instances they have been suffered to continue for months, and even years. Doubts having arisen with respect to the lawfulness and propriety of such a practice. The opinion of the Association in this case, was respectfully asked for.

Our opinion is, first. That when complaints are exhibited against a member it ought to be done with great tenderness, and in truly christian spirit. Secondly. It may often happen that some time will necessarily intervene before the church may be able to act fully on the case, during which time, the accused must stand suspended ; but this suspension arises out of the nature of the case, and proceeds not from a vote of the church had in the case at all. Thirdly, and lastly. When a fair and full trial is had, (and this ought not to be delayed,) and he is found to be such a one as will not submit to the authority of Christ in his Church, the awful and affecting consequence, (according to the LAW of Christ,) must be, his immediate excommunication. The Association knows of no middle ground, or half-way-standing between membership, and non-membership.

15. Elders Lemuel Pendleton, Martin Ross and Brother John Hamilton are requested to draw up and have published in these Minutes a Biographical Sketch relative to the life and death of Elder Thomas Etheridge, late of Camden County.

16. A copy of the Minutes of the Georgia Association was presented by Elder Biddle, the Circular Letter of which being read, was heard with much attention.

17. Elder Poindexter is requested to prepare a Circular Letter for the next year. He is also appointed to deliver the introductory sermon to the next Association, to begin at 11 o'clock.

18. Unanimously agreed that the next Association be held at Wiccacon Meeting-House, Bertie County, to commence the Friday before the first Lord's Day in May next.

19. Elder Martin Ross is requested to prepare these Minutes for the Press, to have 600 copies printed, and circulated as usual. The churches belonging to the Bertie Union Meeting, will apply for their quota of the Minutes to Brother George Outlaw. Those belonging to Camden and Currituck to Brother Thomas Boushell.

20. The Association was then adjourned. Sermon in the afternoon by Elder Ross from Gal. 6. 1.

LORD'S DAY.

ELDER BIDDLE PREACHED FIRST FROM 2 Cor. 5. 20. *Now then, we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God.* ELDER DOSSEY FOLLOWED FROM Rev. 2. 17. *He that hath an ear, let him hear what the spirit saith unto the churches ; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* ELDER BROWN THEN CONCLUDED FROM Rev. 20. 6. *Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

The

The congregation was large, remarkable still and very attentive. The word seemed to fall with power, and great numbers appeared to be sweetly and awfully exercised.

Biographical sketch of Elder Thomas Etheridge.

Elder Thomas Etheridge was born in 1752, in the County of Currituck; descended of poor, but honest parentage. He received little or no education, except such as he acquired from the dint of his own application.

In 1777 he was awakened to a view of his lost state. His first convictions were of a sharp and severe nature, but being brought by the grace of God to a believing view of Christ, and a sweet reliance upon his blood and righteousness; he was baptized by Elder Henry Abbot in Pasquotank River, and joined the Camden Church. He now felt strong impressions to preach the gospel. But being sensible of his want of qualifications, and having many doubts with respect to his call to the work, he passed through great and sore conflicts, which continued for nearly three years. But at length, having a clear and affecting view of his fellow-creatures, sinking under all the wrath of God, he could no longer hold his peace; and in 1782 in the 30th year of his age, he began to preach in public. He now found much inward comfort. His soul was so much in the spirit of preaching, that often, leaving his family and all behind, he would start right off for six or seven weeks together, preaching often three times a-day.

Amidst these his first exercises he was frequently attacked in the pulpit; and in the upper part of Camden County, his life was once nearly endangered, under the hands of the old church-men; from these, he underwent great and severe trials: In Princess-Ann County, Virginia, he was once attacked by a mob, and threatened to be pulled down from the trunk of a tree on which he stood, and beaten, for the offence of being a Baptist preacher.

In 1785* he was ordained by Elders Henry Abbot, Philip Hughs and Joshua White, and soon after became Pastor of the church at Sawyer's Creek, Camden County; and occasional Pastor of the churches at Knobscrook, Cowenjock and Powell's Point, besides preaching statedly at Flatty Creek and Norfolk. He was a great lover of Associations and other great meetings, and profited much by the society and conversation of his Brethren in ministry. His trials were many, but his usefulness was great, and for many years "his praise was in all the churches."

Towards the close of his life he was greatly affected with asthmetic and hypochondriac complaints. Through the violence of the latter he was sometimes plunged into great improprieties; by which in the estimation of some, the man was un-manned and the minister ruined, grievous indeed, was his situation at times: Nor is it by any means proper to attempt to justify him in those things which he himself criminated, and over which he so heartily mourned, and that penetrated his inmost soul with such lively grief; for

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* It appears that Elder Etheridge was not *ordained* until he had been preaching three years. In those days Candidates were seldom ordained upon shorter trial. But how is it now? Is it not time for us to pause? Hasty and premature ordinations are dangerous things. Lay hands suddenly on no man.
Editor.

for after the body was reduced, and the whole system weakened ; this terrible complaint lost its power, and ceased to operate in its former violence. The soul then recovered itself, and the powers of the mind returned to their former course. It was then he gave to the *Pious* who visited him, satisfactory evidence of his sincere penitence, and lively hope in Christ. To a Minister who visited him a little before his death, he said, " I shall surely die, and that in a short time, but blessed be the God of all grace, my hope in Christ remains firm ; I cannot, I dare not doubt, but O my grief is, I have brought up an evil report of the good land ; I have wounded the Lord Jesus in the house of his friends." At these words it seemed as if his heart was ready to break, and the big tears rolled plentifully down his pale cheeks. " Could it have been the will of God, said he, for me to have died before I had disgraced my profession, and dishonored his holy name ! And yet to one so vastly unworthy he affords the sweet intimations of love divine. His love amazes and overwhelms my soul. O the mighty power, and sovereign freeness of " divine grace."

On the third day of May, 1810, on the eve of the Associations convening at Camden Old Meeting-House, he breathed his last, affording hopeful evidence *that he died in* FAITH, *and departed in* PEACE.

According to his request, Elder John Row on the afternoon of the next day preached his funeral sermon, and his mortal remains were laid in the family burying-ground near his own house.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

THE cordiality with which you have hitherto received our annual epistles, has given us much pleasure ; and encourages us to hope that our feeble attempts to promote your edification, have not been entirely in vain. And while we behold the dreadful torrent of Intemperance which appears to be overwhelming thousands of our countrymen, and drawing them into its tremendous vortex, we, as your servants, in the gospel of our common Lord, think it our province and our duty to address to you a few thoughts on this unpleasant subject ; by Intemperance, we intend any excess, whether in the exercise of the powers and passions of our minds, the organs, appetites and faculties of our bodies, or the inordinate use of the creatures which God hath given us.

1st. It cannot be a hidden thing, that by giving loose to our passions we become intemperate. By passions we mean those powers of the mind whereby we are able to love and hate, fear and hope, rejoice and grieve, &c. &c. and by giving loose to these we mean the allowing them to reign, in opposition one to another, or to run beyond their due bounds.

2d. Intemperance is obviously discoverable in the exercise of our faculties and appetites

tites of body, for while on the one hand, it is an evil in ordinary cases to exercise ourselves beyond our strength to the injury of our constitutions; we think it no less an evil on the other to be too indolent, or inactive.—We have beheld, to our great grief, some professing to be religious, slumbering away their precious mornings until their children and servants are one here and another there engaged in their daily occupation; and prayer, reading the scriptures, and singing praises to their Maker and Redeemer, are dispensed with, it must be to the wounding their own souls if indeed they be lovers of Christ the Saviour. And it may not be amiss to remind our ministering brethren who travel to preach the gospel of the blessed Jesus and should be exemplary in their conduct; that it must be a bitter thing to the laboring poor, to neglect his business, or, send his children, and servants (if he has them) to their labor while the preacher indulges himself in slumbering away the precious hours of morning which should be devoted to worship.

3d. Intemperance is notoriously evident in the immoderate use of spirituous liquors. Habituating ourselves to this shameful practice it destroys our usefulness and disqualifies us for christian society, and frequently stamps us with indeliable reproach—eating as a cancer, and spreading as a dreadful mortification. With what grief and shame have we looked on the many who have fallen victims to this prevalent evil. Many who have for a season appeared to run well, have by this evil become a stumbling-block, a reproach, a great grief, and sore trouble to their families and brethren, and caused the world to say there is but little, or nothing in religion. Intemperance alas! is the bane of human society: how does it enfeeble and subjugate its thousands and tens of thousands in our world? We acknowledge with grief that we fear there be many who think more of their morning dram, than they do of the morning sacrifices and prayers, oh do not forget the useful commands *watch and pray*, *be sober*, *be vigilent*, *deny yourselves*, *take up your cross;* or are you ready to say (as many have) you were invited by others to take the fatal draught? Alas! the shameful excuse betrays a weakness unworthy the man, much more the christian.

4th. Our idea of Intemperance also comprehends the excess which is too common among many with regard to food, you need not be told that this is prohibited in the sacred volumn of inspiration, nor that it is productive of some of the most injurious effects on the human system. Nor need we mention that thereby the body becomes pained, and a burden to itself; sinks into sluggishness, dullness, and inactivity: O may we be guarded against this evil and watch against the sins which most easily beset us.

5th. Intemperance in the mind will discover itself in the apparel we wear, as well as in the food we eat. The raiment is often an index to the heart. Gaudiness and superfluity in dress, which too often appear in both sexes, shew the vanity, pride, and wantonness which remains in the heart; we believe the admirers of superfluous apparel, without reserve, are unstable, and ungovernable in their desires, roving from fashion to fashion in restless circles, meeting with disappointment and confusion, while they are apt to look down with a contemptuous sneer on such who, will not follow, and join them in their extravagancies, and if a pious lover of modesty, of God, and religion, will be so faithful as to tell them their faults; with what earnestness will they endeavor to palliate

liate and extenuate them, and to secure themselves within the garrison of self flattery. In short all excess is Intemperance, all intemperance is sin, and sin is the transgression of God's law. Hence we believe the backsliding and apostacy, which to the great grief of christians, as well as to the disgrace of apostates, are not unfrequently the result of Intemperance in some of its forms.

Lastly. We would name some of the symptoms of this raging and too prevalent evil; among which are coldness and backwardness in attending the place of worship, and when there, so filled with worldly concerns, that there is neither time nor a heart to sing a psalm, a hymn, or a divine song, yet time enough to discourse together about the fields, farms, and the seasons, both before and after preaching, to this we may add, that novelty which is pleased only with strange preachers, or men of extraordinary talents, thus treating their stated minister with coolness, to his great mortification, and their own manifest disadvantage; again when professors indulge themselves in feasting, idle, or carnal visiting on the Lord's Day, reaching after popularity, striving for places of honor and the like, there is reason to fear this evil is rooting in the heart, and that fervent charity is lacking or loosing ground. In short, most of the evils which the christian world now groans under, appears to have sprung from Intemperance; and the most of the sins of which men are guilty, whether of omission, or commission, originate in this productive evil.

Who can, without horror and grief, behold the evils which grow out of it to civil, as well as religious society? Does it not tend to promote despotism, degrade human nature, prevent the education and greatly corrupt the morals of youth, distract legislation, prevent public charities, bring on a general depravity of manners, and finally end in revolution, war and confusion? and is it not obvious that most of the objections raised by modern infidels against Christianity, are founded on the Intemperance discovered in the professors of it.—O for grace to shun the evil of temptation, and avoid all Intemperence, to take the word of God for the man of our counsel, which teaches to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world. Finally, Dear Brethren, we exhort you, to endeavor to live in peace, try to keep the unity of the spirit in the bonds of peace; and may the God of love and peace be with you all now and ever—AMEN.

GEORGE OUTLAW, *Moderator*,
AARON SPIVEY, *Clerk*.

EDENTON: PRINTED BY JAMES WILLS.

1810.

MINUTES

OF

THE CHOWAN BAPTIST ASSOCIATION,

Held at WICCACON MEETING-HOUSE, in *Bertie County*, May the 3d, 4th and 5th, 1811.

FRIDAY, MAY 3.

1. AT 11 o'clock brother RICHARD POINDEXTER delivered an introductory discourse from Psalms 92—12.

2. The Conference united in solemn prayer to Almighty God for a blessing.

3. AARON SPIVEY, was chosen Moderator, and RICHARD POINDEXTER, Clerk.

4. Letters from 22 Churches were read, and the Messenger's names enrolled.

N. B. Ordained Ministers have their names in SMALL CAPITALS; Licenciates in *Italics*; Dashes —— —— denote no representation.

CHURCHES.

September 4th 5th 6th Sunday 1811
Minutes of the Chowan Baptist
Association

Churches. Messengers, &c.	Rec. by Bapt.	Rec. by Let.	Dis. by Let.	Excluded.	Restored	Deceased	Total.	Contributions. L.	s.	d.
1. *Ahoskey.* Hillary Morris, John Sears,	1			1		3	50	0	10	0
2. *Bertie.* Richard Poindexter, Godwin Cotton,	1	1	7	2		1	143	1	0	0
3. *Ballard's-Bridge.* Exum Simpson, Willis Parker,	2					2	35	0	10	0
4. *Bethel.* John Blount, William L. Grimes,	43	3	3	2		3	142	1	10	0
5. *Bethlehem.* Thomas Ackis, Samuel Newbold,			1	1		1	30	0	10	0
6. *Camden.* —— Joseph Perkins,	47		1	3	5	10	204	0	10	0
7. *Cashie.* Aaron Spivey, William Dossey,	6	2		7		2	207	1	0	0
8. *Cowenjock.* —— Joshua Bell,				1			38	0	10	0
9. *Conoritsey.* ——, ——, ——,								0	10	0
10. *Elizabeth.* Thomas Weymouth, David Pritchett,	2	1		2		1	71	0	10	0
11. *Meherrin.* John Wall, Christopher Cook,	5		1	1		1	226	1	0	0
12. *Middle Swamp.* John Harrell, Isaac Miller,	1	6		8		2	43	1	0	0
13. *Outlaw's Chapel.* Moses Gillam, W. Burdain,							31	0	10	0
14. *Powell's Point.* Thomas Garret, William Gray,	7			2			72	0	10	0
15. *Pottecasy.* James Wright, Samuel Parker,		1	1	3		2	73	1	0	0
16. *Ross's M. House.* James Ross, William Cowan,			1				25	0	10	0
17. *Ramoth Gilead.* John Koen, Myles Jones,	3	1	2				37	0	10	0
18. *Roanoke-Island.* John Daniel, Jacob Beasley,				1		1	29	0	10	0
19. *Salem.* Thomas Nicolson, Hugh Knox,	11	1	2		3	1	89	1	0	0
20. *Sawyer's-Creek.* Isaac Arrenton, Thomas Williams,	28		2				79	0	10	0
21. *Wiccacon.* John Nowel, James Ward,				3		2	53	0	15	0
22. *Yoftfim.* Frederick Creecy, Joseph C. Benbury,	1		1	1		1	85	0	15	0
23. *Roanoke.* Hardiman Abington, Dempsy Winbourn,							27	0	10	0
Total,	158	16	29	38	8	33	1789	16	0	0

5. The last Church mentioned was, on petition, admitted to membership in this Association.

6. Brother John M'Cabe produced a corresponding letter from the Neuse Association; whereupon, he was invited to sit with us, as their Messenger.

7. Brethren Benjamin Joiner and Philamon Bennett produced a letter of correspondence from the Kehukee Association; and were invited to sit with us.

8. *Resolved*, That Aaron Spivey, John M'Cabe, James Ross, James Wright and William Dossey, be a committee to examine the Circular Letter.

9. *Resolved*, That Godwin Cotton and David Pritchett, be a committee of Finance.

10. The following brethren are requested to write to the sister Associations, viz. Aaron Spivey to the Virginia Portsmouth, William Dossey to the Neuse, and James Wright to the Kehukee.

11. Brethren John M'Cabe, Benjamin Joiner, and Bennett Barrow, are appointed to preach to-morrow; and Philamon Bennett, Aaron Spivey and William Dossey, on the Lord's day.

12. Adjourned by prayer, until to-morrow half past 9 o'clock.

Saturday,

SATURDAY, May 4.

Met pursuant to adjournment—The business of the day was ushered in by solem prayer to the Lord for direction.

1. The Committee appointed to examine the Circular Letter, recommended it to the Association ; whereupon, it was read and received.

2. The Brethren appointed to write to the sister Associations, produced each a satisfactory letter.

3. The following Brethren were appointed to bear the corresponding letters to the sister Associations, viz. Aaron Spivey, James Ross and James Wright to the Kehukee, Richard Poindexter and William Dossey to the Neuse, and Thomas Weymouth and John Rowe to the Portsmouth.

4. *Resolved*, That this Association unite with the Bertie Union Meeting, in observing as a day of fasting the Monday after the fourth Sunday in the present month, that we may humble ourselves under the mighty hand of God, and unitedly cry unto him for a revival of religion.

5. *Resolved*, That the 5th article of our Constitution be expunged ; and the two following adopted in its place ; which shall be considered the 5th and 6th articles of the Constitution.

V. The Association shall have a Moderator, who shall be chosen by the suffrage of the members present, but shall only hold his office during the session, and may be eligible to the same appointment at any future meeting.

VI. The Association shall have a Clerk appointed by the suffrage of the members in session, who may hold his office during the pleasure of the Association : *Provided always*, That he have liberty to resign when circumstances may render it necessary.

6. On casting up the votes it appeared, that brother William Dossey was, according to the Constitution, chosen Clerk.

7. *Resolved*, That the power guaranteed by the 7th article of the constitution, be extended ; and that the constitution in future allow each church in this Association to send as delegates, not exceeding three members.

8. The committee appointed by the last Association to draught an address, inviting all the Associations in this State to come together in a general meeting of correspondence, reported, That the duty assigned to them had been discharged—that printed copies of this address had been sent to many, and perhaps all the Associations in the State ; and that from information received, a large majority of them had appointed delegates to meet in Convention, on Friday before the second Lord's day in June, at the falls of Tar-river, to form a Constitution for the organization of such a meeting.

9. The messengers from this Association to that Convention are, Aaron Spivey, Richard Poindexter, George Outlaw and William Dossey.

10. At the request of our brother, Martin Ross, who is confined by affliction from this meeting, he is discharged from the office of Treasurer ; and William Dossey is appointed in his place.

11. The

11. The committee of Finance reported as follows :

In the fund, - - - -	L. 18	3
Paid former Treasurer for monies advanced and services rendered, - - -	15	
	L. 3	3
Present contributions deposited with the Treas'r,	16	
Total,	19	3

12. Our next meeting is to be on Friday before the first Sunday in May next, at Elizabeth-City : James Wright to preach the introductory sermon, and in case of failure, James Ross—Worship to commence at 11 o'clock.

13. The Clerk is requested to write the next Circular Letter—to prepare these minutes for the press—have 600 copies printed, and distributed as usual.

N. B. The Churches belonging to the Bertie Union Meeting will apply for their quota of the Minutes to the Clerk. Those belonging to Camden and Currituck, to brother Thomas Boushell, and those to the Yoppim, to brother Martin Ross.

The Editor has the pleasure to subjoin, that the Lord's day was spent in divine worship to the comfort of Saints, and the apparent conviction of Sinners : A large concourse attended at the stage, and though badly accommodated with seats, were politely and anxiously attentive while the brethren, appointed to preach, delivered the truth with independence and energy.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

WE, under providence, are once more permitted to address you in the form of a Circular Letter, and the subject to which we solicit your attention is the doctrine of Sanctification ; than which none can be more important to the Church of Christ.

1st. We conceive, Sanctification to be the work of the Holy Spirit upon the soul, which renders it capable of the enjoyment of God, and is possessed by none, but such as are born again ; nor can either *that*, or *this*, be effected but on those who are original sinners ; because it is sin only which makes these works of grace necessary. The latter is a changing of our old to a new nature and a deliverance from a moral, or spiritual death, to a holy and divine life ; and the other is the quality of which the soul partakes in that change. It may also be said of Justification that no person ever did, nor ever will,

will, enjoy it but such as are completely condemned by the divine law and as fully saved by the imputation of Christ's righteousness to them as perishing sinners. The sinner of himself is incapable of advancing either of those displays of free grace : he is herein entirely passive, having no power or disposition to perform them. God has determined every excellence which constitutes the Christian should be inseparably connected with their Sanctification ; holiness is not one grace only, but the graces of the Spirit : it is a constellation of graces. This declaration is in unison with the uniform language of Holy Scripture. 1 Cor. 6—11 " But ye are washed but ye are sanctified, but ye are justified, in the name of our Lord Jesus." They are nevertheless distinct blessings, communicated to answer different ends ; yet terminating in the same benevolent purpose, the salvation of sinners. 2d. The disparity between Justification and Sanctification is very evident, as that satisfies the demands of Justice, delivers us from the curse of the law, and justifies us in the sight of God, by the righteousness of his beloved Son ; which is imputed and applied in such a manner that it is considered ours of which we are made the righteousness of God in him. 2 Cor. 5—21

This removes sin and pollution from the soul on account of which we were condemned, purifies the mind, gives us a disposition to hate sin, to love God, and all who bear his image, and prepares us for Heaven. Christ's righteousness is put upon us to justify us, the Spirit within us to make us Holy, and to hate iniquity. Isa. 60—2 " *Thy people shall all be righteous.*" " *The work of thy hands that I may be glorified.*"

By the word Sanctify we are to understand two things, 1st. To set a part for a peculiar use. 2d. To make holy or make clean. Isa. 1—16. " *Wash you make you clean and put away the evil of your doings.*" These uses of the word may be demonstrated by a number of passages of Scripture, among the rest we will refer you to the following. Gen. 2—3. Exod. 13—2. We here find that God sanctified the seventh day, he first appointed it and then made it a holy day. In a similar manner the Temple, the Tabernacle, the Altar, and the Sacrifices, were sanctified, under the ceremonial law. The same may be said of the nature of the work of Sanctification, when applied to persons. John 10—36 " Say ye of him whom the Father hath Sanctified thou blasphemest because I said I am the Son of God."

The above sentence alludes to our Saviour, whose Sanctification, means his separation from sinners, being set a part for the work of redemption, by the special appointment of the Father. And in a qualified sense all the elect may likewise be considered, to be oppointed as Christ's mystical body, of whom he is given to be head over all things, and they by virtue of this union derive from him eternal life. Jude. ver. 1. " *To them that are sanctified by God the Father and preserved in Jesus Christ and called.*" Hence it appears that they are both sanctified and preserved doubtless as the chosen heirs of the Kingdom of God.

3d. As they are appointed to enjoy Heaven ; they must be made holy otherwise they are disqualified, for these sublime mansions, God therefore sanctifies or makes them holy. He is holiness itself and Heaven is his holy habitation, consequently it is said by the Apostle, Heb. 12—14 " *Follow peace with all men, and holiness without which no*

man

man shall see the Lord." It may be asked, by some how can this be accomplished seeing we are sinners and our hearts deceitful above all things and desperately wicked? We answer that when God Sanctifies the soul, it is washed, in the blood of Christ, which cleanseth from all sin. Rom. 5—9. 4th. Some have been induced to assert that it is absolutely necessary for us to be made holy, or perfect in the flesh, as well as the soul, and that we are capable to arrive at complete holiness in each, even in this world; but however desirable it may be to every lover of God to be perfect still it is a stubborn fact supported by scripture and reason that the flesh in this sense of the word remains as long as we continue in time in an unsanctified state. 1 Cor. 15—43—44. It is here proven that the bodies of the saints when dissolved by death are "Sown in corruption," that they are here frail creatures, and their bodies are mortal, subject to putrefaction, and never perfect until their resurrection. See Phil. 3—21—"*Who shall change our vile body that it may be fashioned like unto his glorious body.*"

Indeed the rational feelings of every child of God, must convince him of the truth of these remarks, as the most upright find a sufficiency of sin in their best duties; as, not only to make them mourn over their infirm and corrupt flesh, but to create a constant strife between the flesh and spirit.

5th. Although the body is never changed or made holy in time it is not so with the soul, this *(if we pay the least respect to the authority of Holy Scriptures)* we must conclude is made holy. Such we apprehend, to be the state of every believer, who enjoys the peace and comfort of love to God, and is freed from the terrors of the law, pardoned and accepted in Jesus Christ. Rom. 8—1. They are accepted in God's sight as righteous, 1 Cor. 5—21. "*For they are found in Christ not having their own righteousness but that which is through the faith of Christ the righteousness which is of God by faith.*" Phil. 3—9. They are also, made holy, by the sanctifying spirit and grace of Christ: who in truth becomes their sanctification 1 Cor. 1—30.

In addition, to what we have said above, permit us to remark that Christ speaks of every believer, as his, and the Father's recepticle. Where they take up their abode, and of course the soul must be holy, or they would not become its inmates. "*For behold the Kingdom of God is within you.*" "*And we will come unto him and make our abode with him.*" "*Know ye not your own selves that Jesus Christ is in you except ye be reprobates.*" "*For they are complete in him which is the head of all principality and power.*" Luke 17—21. John 14—23. 1 Cor. 13—5. 2 Cor. 13—5.

If this doctrine be incorrect, it will follow as a necessary consequence, that the Lord Redeemer can never be said to have a complete possession of the soul in this world; as it is evident the contrary belief, involves the idea, that the soul is but half redeemed; or at most it has received but a partial change. This hypothesis is in direct opposition, to sacred truth. See Eph. 4—24. "*The new man which after God is created in righteousness and true holiness.*"

Moreover, the language of the promises of God, in respect of the nature of what is bestowed, corresponds, with the notion of a complete change. "*And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy*

thy heart, and with all thy soul." A new heart will I give you, and a new spirit will I put within you, and I will take away the stoney heart out of your flesh, and will give you a heart of flesh." "*And I will put my fear in their hearts, that they shall not depart from me.*" Deut. 30—6. Ezek. 36—26. Jer. 32—40.

6th. Sanctification is an instantaneous work; and the soul by its influence is made holy, and would at any time, be *(when God shall please to call it from time to eternity)* ready to enjoy the glories of Heaven. There are some, who insist on this doctrine, who notwithstanding hold with a progressive sanctification, in a way which seems to involve; 1st. that the work was not completely done at the first; or secondly, that the flesh might partake in some measure of holiness, in our present mode of existence.

Those doctrines we can by no means admit of, because we believe the soul to be perfectly sanctified at once, nor can we conceive any additional quality may or can be added, for that would be impossible, inasmuch, as it would prove sanctification is not what it appears to be; the quality must be perfect, or it would have no existence in the mind; it must make the soul holy or sanctification is an unmeaning word.

7th. If Sanctification be a progressive work the progress does not consist in the purification of the flesh, this we have already demonstrated remains in its original corruption, until dissolved by death and renewed, in the resurrection. It is true, in the progress of grace in the soul, the flesh may be more or less mortified; which comports, with the saying of the Apostle. Rom. 8—13. But mortification, and sanctification, are two things: *that*, may be the consequence of *this*, but can never be the same as the former supposes the continuation of what is subdued; but the latter is a complete removal, of the turpitude, and dominion of sin, from the soul. But as religion in general is progressive in its nature, and mankind are capable of improvement, and this, being the design of God, in redemption; it appears proper to believe, that there will be an augmentation of holiness in the soul, in proportion to its advances in a divine life. Nor will the progress stop here, but must continue in eternity. We do not suppose the increase will be in the quality: this we presume impossible, but in quantity; the soul will become more capacious, and rendered sufficient to bear, an eternal weight of glory. See 2 Cor. 4—17 "*Worketh for us, a far more exceeding and eternal weight of glory.*" "*But the God of all grace who hath called us unto his eternal glory.*" 1 Pet. 5—10. 1 John 3—2. *But we know that when he shall appear, we shall be like him for we shall see him as he is.*" This likeness will consist in holiness and fervency of love, it seems also expressive of positive happiness; not an instantaneous, but a gradual assimulation; which however, may be considerd a positive like mindedness with him; nevertheless capable of perpetual increase, in proportion as the mind and glory of God, is disclosed. As it respects positive holiness, we likewise suppose a perpetual increase. None will pretend to deny but there will be an eternal progress in the happiness of all the ransomed of the Lord: it therefore, appears necessary that there be also an equal degree of increase in holiness, as our happiness depends upon holiness; for we have just as much of *that* as we have of *this*. "*What is holiness, but that in which the whole law is summed up;* "*Love?*" "*but love is capable of becoming more rooted and grounded,*

as well as more intense, as the worth of the object is more known ; and as every attainment capacitates the mind for greater advances, and the object to be known "*passeth knowledge ;*" there is reason to believe, that the things, which God has prepared for them that love him, includes nothing less than an eternal accumulation of blessings." This accumulation, in our militant state, is called a growing in grace. 2 Pet. 3—18. The increase of knowledge in Jesus, always precedes a growth in grace ; and in the same degree the one increases, the other follows proportionably. If this doctrine implied the notion of merit, the inconsistency of it would be manifest, with our former opinion of Sanctification. Man in his purest state, could merit nothing at the hand of God ; as the utmost of what he did, or could do, was his duty ; *Much less* is it possible for fallen guilty mortals, to merit any thing, at the hands of an offended God. But no such idea is included in this hypothesis ; because these very works, which it pleases God to progress, in us, are the effects of his own operations ; he increases the works of which he is the author, and proper cause. There is no fear of exhausting the fountain of eternal glory ; or claiming equality with infinitude ; as there will be in endless duration, yet an infinite chasm, between a finite creature, and an infinite God.

Let these considerations, prompt you dear Brethren, to a holy diligence in every christian duty ; and excite you anxiously, to look for the coming of our Lord Jesus, in the glory of his Kingdom.

EDENTON :—PRINTED BY JAMES WILLS.

1811.

MINUTES

OF THE

CHOWAN BAPTIST ASSOCIATION,

Holden at the Baptist Meeting-House in *Elizabeth-City*, May 1st and 2d, 1812.

FRIDAY, MAY 1.

1. AT 11 o'clock Brother WRIGHT delivered an introductory discourse from 1 Pet. 11—7. *Unto you therefore which believe he is precious.*

2. The Conference united in solemn prayer to Almighty God for a blessing.

3. Brother AARON SPIVEY was chosen Moderator; and as our standing Clerk was absent, Brother JAMES WRIGHT was appointed scribe.

4. Letters from 21 Churches were read, and the Messengers' names enrolled.

☞ In the following list and throughout the Minutes, ordained Ministers have their names in SMALL CAPITALS. —— —— denote NO representation.

CHURCHES.

Churches. Messengers, &c.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Restored.	Deceased.	Total.	Contributions. £.	s.	d.
1. *Ahoskey.* Hillary Morris, Dan. Winn, Geo. Holliman,	1			1		1	49	0	5	0
2. *Bertie.* Richard Poindexter, Godwin Cotton,	5	3	2		1		150	1	0	0
3. *Ballard's-Bridge.* Exum Simpson, Thos. Jones, H. P. Bennett,	27					1	61	1	5	0
4. *Bethel.* Martin Ross, John Blount, Peter P. Lawrence,	16	1	3	5		8	141	1	10	0
5. *Bethlehem.* Lem. Pendleton, Francis Hooker, R. Stacy,	4	2				3	32	0	10	0
6. *Camden.* Thos. Burges, Saml. Walkeep, James Bartlett,	42		1	2	3	11	230	1	0	0
7. *Cashie.* Aaron Spivey, Wm. Dossey, George Outlaw,	4	2	4	10*		2	173	1	10	0
8. *Cowenjock.* William Lerry, Joshua Bell,	2		2	1			36	0	10	0
9. *Conoritsey.* ——— ———, ——— ———,										
10. *Elizabeth.* John Rowe, Bailey Jackson, D. Pritchard, jr.	2	3	1	2		2	71	0	15	0
11. *Meherrin.* Thos. Deans, Isaac Carter, Christopher Cook,	3	2	5	1	2	2	209	1	5	0
12. *Middle Swamp.* Nathaniel Pruden, John Harrel,				3			40	0	10	0
13. *Outlaw's Chapel.* ——— ———, ——— ———,										
14. *Powel's-Point.* Jer. Etheridge, J. Sawyer, A. Etheridge,	1				1	4	70	0	10	0
15. *Pottecasy.* James Wright, Wm. Moore, Wm. E. Moore,					1	1	73	1	0	0
16. *Ross's M. H.* James Ross,	1						27	0	10	0
17. *Ramoth-Gilead.* John Koen, A. Evans,	4				1		42	0	5	0
18. *Roanoke-Island.* William Etheridge, Jacob Beasley,	2			1			27	0	10	0
19. *Roanoke.* Hardiman Abington, Dempsey Winburn,	1	1				1	27	0	10	0
20. *Salem.* John M'Donald, Stephen Keaton, Wm. Wilson,	1		1	1		2	81	1	0	0
21. *Sawyer's-Creek.* John Hastings, Josh. Sanderlin, A. Tuttle,	9	1		2	1	2	85	0	10	0
22. *Wiccacon.* John Nowel, James Ward, Miles Rainor,	4		2			3	85	0	15	0
23. *Yoppim.* Frederick Creecy, Jos. C. Benbury, Fred. Luton.	10	2	1			3	93	1	0	0
	139	17	22	29	10	46	1253	16	10	0

* These were excluded for having removed away without applying for regular dismissions.

5 Corresponding letters were called for—Whereupon brother John M'Cabe presented one from the Neuse Association, with a number of their Minutes, brethren Mitchell and Kieling presented one from the Portsmouth Association, with their Minutes, which were filed with the Association papers, and the Messengers invited to sit with us. A letter from the Kehukee Association was likewise received, but without either Messenger or Minutes.

Received through the kindness of brother *Brame* 6 copies of the Dover Association Minutes; for all of which we record our thanks.

6. *Resolved*, That brethren M. Ross, R. Poindexter, Jas. Mitchell, J. M'Cabe and Jas. Wright be a committee to examine the Circular Letter written by William Dossey, and report to-morrow;—and that Wm. Wilson and David Pritchard be a committee to receive the contributions.

7. The following brethren are requested to write to the sister Associations, viz. Jas. Ross

Ross to the Kehukee, R. POINDEXTER to the Virginia Portsmouth, and A. SPIVEY to the Neuse.

8. By thanksgiving and prayer, the Association adjourned until 8 o'clock to-morrow.

SATURDAY, MAY 2.

Met pursuant to adjournment. The business of the day was ushered in by solemn prayer to the Lord for direction.

1. The committee appointed to examine the Circular Letter, reported by reading the letter, which was approved, and ordered to be printed with these Minutes.

2. Owing to some impediment brother SPIVEY did not prepare the corresponding letter to the Neuse Association. He is requested to prepare it at some convenient time, with the signature of the Association. The other brethren appointed to write to sister Associations, produced each a satisfactory letter: and the following brethren are requested to bear them—A. SPIVEY and J. Ross to the Kehukee, M. Ross, R. POINDEXTER and WM. DOSSEY to the Portsmouth, and DOSSEY and POINDEXTER to the Neuse.

3. Brethren JEREMIAH ETHERIDGE, *Wm. Brame*, JAS. Ross and R. POINDEXTER are appointed to preach to-day; and SPIVEY, KIELING and MITCHELL to-morrow.

4. *Resolved*, That brethren SPIVEY, GILLAM and J. Ross be a committee to wait upon the Church at Conoritsey—enquire why she has failed these several years to represent herself in this Association, and make report to the next Association.

5. Committee of Finance reported,

Present contributions,	L. 16 : 10 : 0
Balance in the fund,	19 : 3 : 0
	L. 35 : 13 : 0

As the Treasurer was not present, the money advanced last year could not be reimbursed.

6. The Minutes of the Baptist General Convention of North-Carolina being read, produced sensations truly pleasing; whereupon brethren M. Ross, SPIVEY, DOSSEY, Outlaw, and in case of failure of either, POINDEXTER were chosen Messengers to the *General Meeting of Correspondence*, to be holden in Raleigh Friday before the fourth Lord's day in July next.

7. *Ordered*, That our Treasurer refund the money advanced by the Messengers of this Association to the General Convention; and also pay 5 dollars to the General Meeting, as the bounty of this Association.

8. Agreed that brother DOSSEY write a letter signifying the appointment of our Messengers to the General Meeting, under the signature of this body.

9. "We do earnestly request the Association to look with sympathy upon the lan-
"guishing state of the Union Meetings in this part of the Lord's vineyard, and if in your
"wisdom you can think it for the better, let all the Union Meetings be under the direc-
"tion

" tion of the Association." Such was the request of the Church at Bethel; which is hereby referred to the Churches, and they requested to signify in their respective letters whether they wish the Union Meetings to be under the direction of the Association.

10. Our next Association is to be at Parker's Meeting-House, to commence Friday before the second Sunday in May next. Brother ROWE to preach the introductory sermon; and in case of failure brother WEYMOUTH.—Worship to begin at 11 o'clock.

11. Brother WOODBERRY is requested to write our next Circular Letter upon any religious subject he may choose.

12. *Ordered*, That these Minutes be transmitted to our standing Clerk, who is requested to prepare them for the press—have 500 copies printed, and distributed as usual.

13. Adjourned by prayer to the time and place above.

CIRCULAR LETTER.

BELOVED BRETHREN,

IN the XVth of Acts we have the origin of our Associations. Here messengers from the churches were sent to Jerusalem, to confer upon a question of importance; which being decided, the result was returned by the messengers in a circular address. Hence the origin of our practice in accompanying the minutes of our proceedings with an epistle upon some useful subject.

As this practice has been common among us ever since the above mentioned period, it is somewhat difficult at this time to select a subject of general interest not previously illustrated. We however have fallen upon one designed for our present address, not found in the minutes of any association which have fallen into our hands. It comprises *the reciprocal duties of a Pastor and his People*. This subject we deem of much importance to your best interest, and are therefore of opinion that it has been too long neglected.

A very distinguished branch of a Pastor's duty is, *to feed the flock of God over which the* HOLY GHOST *has made him overseer*. The learned informs us that the root from which the term Pastor proceeds, signifies *to feed*. Hence those who sustain this office are sometimes called Shepherds; the principal business of whom is to feed the flock committed to their care.

I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. III—15. Such is the comfortable promise of the Almighty to his church ushered in by prophecy. And while it contains a declaration that he will bestow upon his people men in this office, it no less proclaims their work. They shall feed—not the swine, nor goats; but the *lambs and sheep of the Chief Shepherd and Bishop of Souls*. John XXI.—15—17. 1 Pet. II.—25.

The sublime doctrines of the gospel, such as the sovereignty of God in the choice of his people in Christ before the foundation of the world, their justification by the imputation of Christ's righteousness alone, together with their everlasting security founded upon the immutability, love, and promises of the Lord. are the *strong meat* of the gospel, suitable for *such as are of riper years*. And while these are proclaimed for the instruction, support, and comfort of the sheep, the *lambs* should not be neglected, but nourished with the *sincere milk of the word*—the plain, simple truths of the gospel, *that they may grow thereby*. They should be feasted with experimental and practical piety, and led to the ordinances of the Lord, those breasts of consolation from which they receive the comforts of a smiling Jesus and an approving

approving conscience. In a word, it becomes the Pastor to take cognizance of and feed the whole flock committed to his care. He should *seek that which was lost ; bring again that which was driven away ; bind up that which was broken ; and strengthen that which was sick.* Ezek. XXIV.—16.

It is true the Lord says he will do this ; but is it not equally true that the method of his doing it is by the instrumentality of his under Shepherds ? This being ceded, it requires them to have a particular knowledge of all the flock of which they have the oversight.

A second branch of the Pastors's duty is, to *govern* the flock he feeds. It is reasonable to suppose that the flock should be subject to the Shepherd, and the scriptures declare that the Holy Ghost has made Pastors *overseers* of the church, and that such as *rule well* are worthy of double honor. Acts XX.—28. 1 Tim. V.—17. From these authorities, and others of similar import, we must conclude, that notwithstanding the power to govern is originally in the church, yet that the Pastor exercises more than an ordinary share with his brethren. He occupies the superior place in conference. It is his to preside, to announce decisions, administer reproofs, and maintain order in the house of God.

It may be worth a few moments of our time to notice the manner in which this power should be exercised. Not in an imperious or lordly manner. They may *not lord it over God's heritage ;* but should be *gentle among them, even as a nurse cherisheth her children.* 1 Thes. II.—7. What language ! What tenderness of expression is here ! Then with what delicacy and tenderness should Pastors exercise the power in the church which the Lord has granted them ! while on the one hand they should be faithful to reprove and rebuke with suitable authority ; on the other they should exercise temperance, forbearance and long suffering with meekness. And while he must *warn the unruly,* he should *comfort the feeble minded, support the weak, and be patient toward all men.* 1 Thes. V—14. It is his duty to instruct the ignorant, direct inquirers, comfort mourners, succor the tempted, relieve the necessitous, reprove the negligent and disobedient, encourage the dutiful, and embolden the diffident. To discharge his duty therefore requires him to have particular acquaintance not only with the *persons,* but the *circumstances* of those under his care. Hence we see the propriety of *his teaching, both publicly and from house to house.* Acts XX.—20.

To encourage to the performance of his arduous duties, let the Pastor, the Spiritual Shepherd read the awful denunciations of the Almighty against the unfaithful ; especially Ezekl. XXIV.—1—10. Let him conceive of the situation of such as are thus charged, and ask his own conscience whether he is not the man ? Let him then examine the appeal of Paul to the brethren and elders at Ephesus, Acts XX.—17.—to the conclusion, and see whether there is not sufficient joy attendant upon this faithfulness of conduct to cause an anxious solicitude, accompanied with an holy resolution, through the assistance of grace, to be found thus approved. But if your work is arduous, it is not without its reward. You are the *host* unto whom the wounded half dead man is committed. To bear with his infirmities, nurse his wounds, and administer soul comfort ; his forlorn condition notwithstanding, require patience, forbearance, and vigilance. In a word, the proper discharge of your duty requires much self-denial. You must often leave a tender affectionate wife like a destitute widow, your rising offspring as fatherless, and your domestic concerns in disorder. You must lay your account with losses *here,* but expect the reward to be graciously bestowed *hereafter. When I come again I will repay you.* Then the joyful approbation will be pronounced ; *Well done good and faithful servant, enter thou into the joy of thy Lord.*

Secondly, We shall disclose some of those duties which the church owes to her Pastor, the performance of which affords him great encouragement.

Obey them which have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief : for that is unprofitable for you. Heb. XIII.—17. Such was the direction of the Apostle to his brethren, such was their duty to their Pastor, and consequently such is the duty of all churches to those who are over them in the Lord now ; for no scripture is of private interpretation, but is designed for the benefit of us in these last ages of the church.

By *obeying them* however, we are not bound to follow them wherever their fancy may lead, but only where

where they conform to Christ; thus says our Apostle, *Be ye followers of me, even as I also am of Christ.* 1 Cor. XI.—1. In these words we have both the *duty* and the *measure* of it; the duty is, *follow me;* the measure is, *as far as I follow Christ.* Hence where a man divides from Christ there we are at liberty, nay, bound by duty to separate from him even if he should be the Pastor of our church; but where he conforms his precepts and examples to the gospel, our obedience will appear, in attending to his doctrines with faith, and yielding to his examples with readiness and zeal: It will appear by receiving from him the precious ordinances of the gospel and attending him in their administration; in hearing the reproofs which *he* desires with submission and in profiting by them.

2. *We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake.* 1 Thes V.—12—13 As none but a brother in Christ can hold the Pastoral office, we are bound by the laws of Christ to love him; and as if this were not sufficient, our Apostle declares that *we are taught of God to love one another;* but as our Pastor we are bound to esteem him *very highly* for his work's sake; he is to have not only our love as a brother but as a minister, and as that peculiar minister which we have distinguished from others by a special call to feed us, to teach and guide us into the paths of duty: we should therefore be very careful to avoid any thing either in word or conduct that might lead him to doubt this high esteem; how often has it been the case when you have heard a stranger, that all the time which you've spent in company of your Pastor has been consumed in praising the late preacher? It may be well to express your approbation of the talents and manners of a visiting brother, but this should never be done in a manner to undervalue your Pastor; we are apt to be pleased with the face and manners of strangers, but perhaps half the time that our Shepherd has been with us, would convince us that we had overrated the talents of the visitant, and undervalued those of our constant preacher: It is neither inconsistent with propriety nor destructive to humility, to let the man under whose ministry we have been frequently blest, know that we are satisfied with his gifts, and indebted to them under God for much instruction and comfort.

We are exhorted to *remember them.* This should be done at a throne of grace in our prayers; it was frequently desired by the Apostle, and is the anxious solicitude of the humble ministers of Jesus now; it is to our interest to discharge this duty; God hears and answers the prayer of faith; therefore, when the church is engaged with the Lord in prayer for her Pastor he obtains the presence of the Lord, is furnished from above with the bread of life for their souls, is emboldened in the cause, and with those zealous men of God who were sent from the Association at Jerusalem, he is ready to hazard his life for the name and cause of the Lord Jesus.

An affectionate remembrance of our Pastor will appear by frequenting his preaching appointments, eagerly attending to the instruction which he gives, and by yielding obedience to the truths advanced; solemn attention to what issues from the lips of the preacher is the best evidence which he can have of approbation; this with a tantamount practice is worth a thousand airy professions and flattering declarations; it is indeed the summit of praise, the ministers zenith of earthly glory; it is yours brethren to bestow this praise, this honor, this bliss, by silent attention; and it is frequently heightened by trickling drops from your rivetted eyes.

3. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? nevertheless we have not used this power over you, but suffer all things lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? even so, hath God ordained, that they which preach the gospel, should live of the gospel. Let him that is taught in the word, communicate to him that teacheth, in all good things. Let the elders which rule well, be counted worthy of double honor, especially they who labor in word and doctrine. For the scripture saith, thou shalt not muzzle the Ox that treadeth out the corn, and the laborer is worthy of his reward.* 1 Cor.—VIII.—11—14. Gal. VI.—9. 1 Tim. V.—17—18.

Nothing can be more in point than these scriptures, that the church should administer to the temporal necessities

necessities of her Pastor; but as if this were not sufficient, the Apostle in applying this subject energetically enquires, *Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?* 1 Cor. IX—7.

Shall the brave, the generous soldier separate from his dear connections; shall he leave all that is pleasing and risk all that is dear? Shall he enter the list with a contending foe and sustain the hazards of a perilous war? Shall he do all this for the advantage and safety of others and they not minister to his necessities nor the necessities of those who are dependent upon him for support? Shall the laborious husbandman with toil and industry plant his vineyard? Shall he with care and diligence enclose and nurse it and at last be denied a participation of the fruit? Or shall the tender affectionate Shepherd tend and feed his flock? Shall he lead them to pasture by day, and watch and protect them by night? Shall he seek the lost, relieve the necessitous, support the weak, nurse the sick, and bring again that which was driven away? And shall he be denied the milk of this flock? Such seems to be the strain of the Apostle's reasoning; and who is there among us that does not feel its force? May not the pungent reply of Nathan to David on another occasion be applied to some of us on this? *Thou art the man* said the faithful prophet. And may not the writer say to the withholder of that support which the gospel requires him to bestow upon his Pastor, thou art the man unto whom this reproof is addressed; thou art the person who hast withheld from the soldier, denied to the vine-dresser, and claimed of the Shepherd that portion which the law of justice imperiously demands.

The law of justice did I say? Yes, the support of the gospel is not a mere gratuitous bestowment which we are at liberty to withhold and be guiltless, but a requisition of the law of Jesus Christ, which to refuse, if rightly understood, would incur guilt; *Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? even so, hath the Lord ordained, that they which preach the gospel should live of the gospel and the laborer is worthy of his reward.* When therefore it shall appear that the minister in the temple or the servant at the altar was not by the law of Moses provided with a support—when that God's appointment to the performance of a duty does not bind with moral force, or that the law of justice does not demand the laborer's hire, then, and not till then, will it appear that a church who has voluntarily called a minister to take charge of and watch over her, is not under moral obligation to bestow upon him a genteel support.

We know there are churches who are not in a capacity to do this, but does this destroy the obligation? To serve such is a noble service which carries with it its own reward, and which a minister of Jesus would joyfully perform; but this no more frees churches from this duty than a bankrupt law does from the payment of just debts.

Beloved brethren, we have to acknowledge that we entered upon this subject not without some conflict, we knew it to be unpopular, but we believed it had been too long neglected; nothing but the imperious demand of a faithful illustration of this subject, occasioned by much neglect in this day of darkness, and too much union with the world, could induce us to have brought these duties into review; we fear that both Pastors and churches may have been guilty, and if they have the better way is to acknowledge and reform. It is high time for us to enquire what is the cause of God's controversy with us? O that he may make it known, and though it were a right hand or right eye sin, enable us to abandon it: we hear that the Lord is doing wonders for the churches in other Associations; then why are we so cold and languid? there is doubtless a cause, and is it not our duty and interest to make diligent search for it? Let us find the cause and then seek the remedy. In a late revival in Virginia there have been above a thousand baptized and added to the churches of the Dover Association. Many have also been added to the churches of the Neuse and Kehukee Associations to the south of us; and the work is spreading. Let this encourage us to diligence and prayer; let us perform our duty and then pray the blessings of God to attend it.

We have the happiness to subjoin that there have been a small number united to our churches since the last; we hope they may be a prelude to a greater; we trust that these are the first fruits of a plentiful harvest. May the Lord realise our wishes in bringing thousands home to God through Jesus Christ; to whom be glory forever.——Amen.

MINUTES

OF THE

CHOWAN BAPTIST ASSOCIATION;

HOLDEN AT PARKER'S MEETING-HOUSE, NEAR MURFREES-BOROUGH, ON THE 8, 9, AND 10 OF MAY, 1813.

MURFREESBOROUGH:

PRINTED BY DICKINSON AND HUNTINGTON.

1813.

MINUTES, &c.

SATURDAY, May 8.

1. At 11 o'clock, brother John Brice, delivered an introductory sermon from II. Tim. 4—2. "*Preach the word.*"

2. The brethren came together in conferenee, and after uniting together in solemn prayer to the Lord, chose brother George Outlaw Moderater, and brother James Wright Scribe.

3. Messengers from sister associations, together with ministering bretheren in general, were invited to sit with us.

4. Letters from the churches were read which disclosed the following account.

CHURCHES.	MESSENGERS.	Baptised.	Rec'd by Letter.	Dismissed.	Excommunicated	Restored.	Dead.	Total.	Contribution. L.	S.	D.
Ahoskey.	Hillery Morris, Daniel Winns, Samuel Holliman,		1					50	0	7	6
Bertie.	Richard Poindexter, Godwin Cotton, Cader Powel.	3	1	2	2			150	1	0	0
Ballard's Bridge.	Reuben Lassiter, John Jordan, Thomas Jones,	23	1				1	84	1	5	0
Bethell.	Martin Ross, Joshua Skinner, Peter P. Lawrence,	12		4	5		4	140	1	10	0
Bethlehem.											
Cashie.	Aaron Spivey, Wm. Dossey, George Outlaw,	36		2	2		5	208	1	10	0
Cowenjock.	Joshua Bell,						1	35	0	10	0
Connaritsy.	James Rutland, James Jenkins, A. Hermon.							70	1	0	0
Elizabeth.	John Rowe, D. Pritchett,	2	1		4		3	67	0	15	0
Meherrin.	Thos. Deanes J. Barrett,	7	6	7	1		6	181	1	0	0

Middle Swamp.	N. PRUDEN, J. Harrel,	1					1	40	0	10 0
Outlaw's Chapel.	Moses Gillam, W. Berridel, J. Mitchell,	2	1				2	32	0	10 0
Powell's Point.	JEREMIAH ETHERIDGE, Thomas Garrett.	2	2	2			2	70	0	10 0
Pottecasey.	J. WRIGHT, L. Parker.	4	2				4	75	0	10 0
Ross' M. H.	JAMES ROSS, Geo. Outlaw, William Cowan.	1	1					20	0	10 0
Ramothgilead.	John Koen,	1		1	3			42	0	10 0
Roanoke.	H. Abington, W. Sandford,	2	1				1	28	0	10 0
Roanoke Island.	———									
Salem.	W. Wilson, J. M'Donald,	1		1	2		5	70	1	0 0
Sawyer's Creek.	D. M'Farland, A. Tuttle,	3	2		1	1	4	72	0	10 0
Wiccacon.	JOHN NOWEL, F. Williams, Timothy Walton,	1	1					87	0	15 0
Yeopim.	HENRY KELAND, J. Horton, Frederick Cresey,	7	2		3	2		103	1	10 0
Shiloh.	Lemuel Burges, B. Jones,	7	2	2	6		12	219	0	10 0
		115						1843		

Explanation.—Ordained ministers' names are in SMALL CAPITALS.—Licentiates' in *italicks*.—Dashes ——— ——— denote no representation.

5. The following corresponding brethren were joyfully received:—viz. JESSE READ from the Kehukee Association, who presented her minutes; WM. CREATH and Joseph Saunders from the Meherrin, who presented a letter and six copies of minutes; WM. P. BIDDLE, from the Neuse, who produced her letter; and DEMSEY CASEY, from the Virginia Portsmouth, who also handed in a corresponding letter. These brethren were all invited to continue with us, and aid us in our business.

6. Brethren JOHN BRICE, JOHN BOWERS *Jacob Darden*, *Josiah Crudup*, *Wm. Brame*, and *Bennett Barrow*, being visitors, were invited to seats in the Association.

7. Brother *Wm. Brame*, has the thanks of the Association, for a number of minutes from different religious bodies of our denomination.

8. *Resolved*, That brethren M. Ross and A. SPIVEY be a committee to examine the Circular Letter written by brother JAS. WOODBERRY, and report on Monday:—That brethren W. Wilson and John McDonald be a committee of finance.

9. Agreed to open a correspondence with the Meherrin Association.

10. Appointed the following brethren to write corresponding letters:—*Jacob Darden* to the Kehukee; JAMES ROSS to the Meherrin; AARON SPIVEY to the Portsmouth; and RICHARD POINDEXTER to the Neuse.

11. Appointed Wm. Creath, Wm. P. Biddle and John Brice to preach on Lords Day, and Aaron Spivey with James Ross on Monday.

12. By prayer and thanksgiving, the association adjourned until Monday, 8 o'clock.

LORD'S DAY, May 9.

The brethren appointed to the stage, preached to a numerous and attentive congregation, with evidences of divine approbation.

MONDAY 10th—8 o'clock.

Met pursuant to adjournment, and after solemn prayer to the Lord, the committees were called upon to report.

1. The committee appointed by the last Association to inquire wherefore the church at Connaritsy has failed for several years to represent herself in this Assoctation, reported: That they had visited said church, and obtained satisfaction; and as the church was represented in the present Association the report was satisfactory.

2. The committee appointed to review the circular letter, reported the letter, which was read and received.

3. Brother *Darden* presented a satisfactory corresponding letter to the Kehukee Association, and brethren Spivey and Poindexter were appointed to bear it as messengers. Brother J. Ross produced a letter to the Meherrin Association, which was accepted, and brethren Spivey and Wright appointed messengers. Brother Spivey presented a letter to the Portsmouth, which was received, and brethren M. Ross and J. Wright appointed to bear it. Brother R. Poindexter produced a satisfactory letter to the Neuse Association, and brothers Spivey and J Ross were appointed the bearers.

4. Agreed, that brethren M. Ross, W. Dossey, A. Spivey, and G. Outlaw, sen. and in case of failure of either, R. Poindexter, be our messengers to the North Carolina Baptist General Meeting of Correspondence; and that the Treasurer pay to that meeting the snm of five dollars as the bounty of this Association.*

5. This Association agrees to the alterations in the constitution of the General Meeting of Correspondence, proposed by the Flat River Baptist Association.

6. The churches composing the Chowan Baptist Association, are hereby requested to signify to the next Association the plans which they have adopted for the support of the ministry; and also the sum which each church conttibutes annually, for that purpose.

7. Brother James Wright is requested to write the next Circular Letter, on some religious subject, which to him may appear best adapted for usefulness.

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* The Editor, from motives of propriety, has withheld the report of the committee of finance.

8. *Resolved*, That our next meeting be in Edenton, on Saturday before the second Lord's day in May next, and that brother JAMES WRIGHT preach the introductory sermon in the Baptist Meeting-House at 11 o'clock—and in case of failure on his part, brother J. Ross.

9. *Ordered*, That these minutes be transmitted to the clerk; who is requested to prepare them for the press; have 500 copies printed, and distributed as usual.

10. Adjourned by prayer to the time and place before recorded.

The Editor is surprised to find complaints lodged against the association, for not forwarding the minutes; especially, when it is known to be the duty of each church in the Bertie Union-meeting, (from which this complaint has issued) to apply for her quota of minutes to the clerk.

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CIRCULAR LETTER.

The Ministers and Messengers of the "Chowan Baptist Association," to the several Churches they represent send christian salutation.

DEAR BRETHREN,

The excellency of the religion of Jesus Christ; its spread and influence in the world; and the means by which it is to be advanced; are subjects, to which we solicit your attention.

The excellency of the religion of Jesus Christ, is a subject of unbounded magnitude; being clothed with divine authority, and crowned with divine success: here the wisdom of God and the Deity of his Son are on a level.—The redemption of the church of God, and the merits of a Saviour of a ruined world, surpass the sagacity, and knowledge of man.

The Gospel of the Messiah in all its parts completely forms a unison. The Glory of God, and the happiness of his people are here inseparably connected. This Gospel is truly excellent, for the manner of its communication to the world; and the admirable glories of its divine author. What are the boasted inventions of men or the sayings of antiquity, when compared with the illustrious doctrine, and holy triumph, of the Son of God?

Christ the author of our Salvation, stamps the Gospel with immortal worth; his cross, his crown, are the foundation and consummation, of his people's bliss; without the one, the other would be incomplete. View the doctrine of Christ and the eternal God is seen in every act and part; speak of his worth, and virtues, and while you speak, his presence, complete with "grace and truth," gives life and energy to the theme: call all thy powers into action and

without his strength you miss the mark; prepare to live, and without Christ you die, a bitter death!

The amiable character of "Jesus of Nazareth;" his worth, wisdom, power and love, all give sure consolation (to all who delight in his glory,) in life, and composure in death: all he did or suffered, received its accomplishment in the divine approbation. "This is my beloved Son, in whom I am well pleased."

Dear Brethren, should we speak of his deity, atonement, sufferings, or triumph: still we should tell you but a small part of the "excellency of Christ," and the glory of his power. The Doctrine, worship, and discipline of the New Testament, are clothed with divine beauty, and perfection. Every promise of the Gospel is love—every exhortation is strength—every encouragement is victory. Excellent rules and examples, illustrate every part of his mediatorial character: and emit a divine excellency in all the communications, made to the Church and people of God.

The Deity and atonement of Jesus Christ, his union with his people, and prevalent intercession in Heaven for them; are truths of the first magnitude, the excellency of which has in every age and period, since the introduction of Revelation, regulated the prospect, and filled the hearts of his faithful followers with love and praise. "For of him, and to him and through him, are all things." The spread and influence of the religion of Jesus Christ is similar to what it was in the Apostolic age. "To the Jews a stumbling block, and to the Greeks foolishness," &c. Its spread in the apostolic age afforded ample proof of the omnipotence of Christ; and in every succeeding age God has had chosen witnesses in the world as a "seed to serve him." To give you a history of the Church of God, is not the import of a circular, suffice it to say. She has triumphed over the powers of darkness, and will triumph, through the Almighty power of the King of Kings and Lord of Lords."

In the day in which we live, the excellent religion of Jesus and the good savour of his name spread almost from one end of the earth to the other—and we conclude the time is not far distant, when the "knowledge of the Lord shall fill the whole earth." Missionary Societies are formed, and Missionaries encouraged in the work of the Lord. The Holy Bible is sent to the heathen, and much good is done them in the name and by the power of the Lord. The true religion of the Messiah, is no longer confined to *the limits of* civilized nations; it has one extensive spread through the world.

America has been a Theatre on which God, has exhibited a multitude of the special acts of his grace: Souls have been redeemed, by the blood of the Lamb—churches have been organized—associations formed, and schools of learning established for the instruction of pious young men designed for the Gospel Ministry:—so greatly has truth beamed upon our land, the inteligence of which, from time, to time, has made us rejoice in the God of our Salvation.

This holy religion the authenticity of which is established on a permanent basis, needs no greater proof of its utility than the united testimony of good

men, of all ages, and nations. We therefore desire plainly to advise and recommend to your notice a few things, which under the superintendence of a wise and holy Providence may tend to its advancement in the world. We believe every sincere humble follower of Jesus, has the glory of God at heart: and frequently inquires—how shall I honour him most? What shall I do for Christ who has done so much for me?—Be careful brethren to follow the examples of Christ, and his apostles; by so doing you will have the approbation of Heaven and your own consciences. Study to cultivate the amiable temper of the meek and lowly Jesus; it will make for your peace, the honour of God, and the good of Jerusalem.—Utterly detest strife and unnecessary contention; and labour abundantly to unite the true and faithful followers of the Lord Jesus Christ:—at the same time, never give up, on undervalue, the truth, but "contend earnestly for the faith once delivered to the Saints." In this good and important work, you are to endeavour to calm the angry spirits of men, to quiet their turbulent passions, to soften and conciliate contending parties, and if possible, bring them to peace, so as to be reconciled to our author. Jesus taught, saying, "Blessed are the peace-makers; for they shall be called the children of God."

Be careful brethren to foster the "gifts" bestowed by the "Father of lights" upon your churches: many a valuable gift has to all intents and purposes been abused and misimproved through the inattention of churches and individuals. We mean the gifts of prayer, exhortation, preaching the word, &c. young brethren are emboldened in the good cause when they have the due approbation of their brethren; and disheartened when they do not. We should remember all the servants of God, however eminent in their meridian, have been young men; yea, children, in the deep mysteries of God. What encouragement, Paul gave Timothy when he said? "Let no man despise thy youth."—Fathers in the ministry need your brotherly encouragement and prayers; and are to be highly esteemed for their work's sake." Whilst you enjoy religion in your own breasts, try to benefit your fellow-creatures with it; your families, neighbourhood, and churches have an indisputable claim to your usefulness: pray much for the enlargement of Zion, particularly for missionaries and all others labouring in the vineyard of the Lord. Your brethren who are preaching in heathen lands, are men of prayer, it is their delight; and they rejoice in spirit believing that solemn prayer is made to Almighty God, on their behalf, that he would be pleased to reveal his omnipotent arm and crown their labours with abundant success.

There is one thing more brethren to which we solicit attention and patronage: recollect a foreign mission cannot be carried on without great expence, and it is high time you should awake to its importance, and give some pecuniary assistance, to an institution in India; calculated to extend the word of life and salvation to millions of the human family, which have for centuries of nights been enveloped in gross darkness and painful delusions. Much has

already been done in Europe and America by pious people, to aid our excellent brethren to carry on the translations of the Holy Scripture: translations as important to the Hindoos and other inhabitants of India, as the English translation is to the inhabitants of our country. We may add, that from actual intelligence, the nations of the East are anxious to obtain what multitudes with us despise. How important the trust, which we sustain by our christian life? To be workers together with God. How emphatic that expression of our Lord? "Occupy until I come."—Your gospel liberality brethren, will not be in vain, in the Lord. We have intelligence from India as late as the 20th of last October, which we may name for your encouragement: at that time the translations were going on with uncommon speed, there were fifteen preachers from amongst the native converts employed in preaching the Gospel, and ten others who pray and exhort. The Rev. Mr. Judson, & Rev. Mr. Rice, misonaries from this country, since crossing the great ocean have been baptised by Dr. Carey in the River Ganges. A spirit of inquiry concerning our sentiments is rapidly spreading through the world; and may you, dear brethren, be as ready to do, as others are to inquire.

Our present meeting, held in the neighborhood of Murfreesborough, has been agreeable and we trust profitable.

May the Grace of our LORD JESUS CHRIST be with all that love his name.

GEORGE OUTLAW, *Moderator.*
JAMES WRIGHT, *Clerk.*

MINUTES

OF THE

NORTH CAROLINA CHOWAN BAPTIST ASSOCIATION,

Held in the Town of Edenton May 1814

(39)

SATURDAY, MAY 7, AT 11 O'CLOCK

1. The introductory discorse was delivered by elder James Wright from Cant. 2 & 3 "As the appletree among the trees of the wood, so is my beloved among the sons I sat down under his shadow with great delight, and his fruit was sweet to my taste."

2. The association convened at the court house and opened in the usual way.

3 Elder AARON SPIVY was chosen moderator, elder JAS. WRIGHT clerk and William Spence assistant clerk.

4 Letters from 22 churches were read and the delegates names enrolled

N B, Pastors of churches and other ordained ministers have their names in SMALL CAPITALS; unordained ministers in *Italics*; those marked with * were not present; Churches marked thus † no intelligence; dashes ———— denote no pastors.

CHURCHES	MESSENGERS.	Baptized.	Rec'd. by Letter.	Dismissed. by let.	Excommunicated	Dead	Total	Dol.	Cts.
Ahoskey	HILLERY MORRIS, *James Harison, * Malichi Morris	66		1		1	52	1	
Bertie	RICHARD POINDEXTER, *Langley Granbery	80		1	1	0	155	2	
Ballard's Bridge	Exum Simpson, Thomas Jones.	342		-	1	1	121	2	50
Bethel.	MARTIN ROSS, Peter P. Lawrence William Blount.	37		7	2	1	168	3	
Bethlehem	Robert Stacey.	4		3	4		20		50
Cashie.	AARON SPIVEY, *Geo. Outlaw Jonathan Spivey.	172		4	2	6	208	3	
Cowenjoek	William Leary,						36	1	
Conaritsy	Abr. ham Harmon WEYMOUTH, David Frit	1		1	1	1	68	1	
Elizabeth	Thos. ehard *Thos. Deanes	1				2	67	1	50
Meherrin	Isaac Carter, ATH. PRUDEN	3				4	180	2	
Middle swamp	John Harrel N. M. *Joshua	1	1		2	1	40	1	
Outlaws Chappel	Moses GILLA. del Outlaw Wm, Ba.	18		1			48	1	50
Powell,s Point	Simeon Sawyer.	1			1	1	68	1	
Potecasey	JAMES WRIGHT, Lemuel Parke.			3		1	72	2	
Ross' m, h.	JAMES Ross, Izma Yates, Wil, liam J. Newbern,		1			1	74	1	50
Samothigilead	John Keen.	47		2	1		40	1	
Roanoke	Hardimon Abington.					1	28	1	
Roanoke Island									
Salem	Hugh Knox, Wm, Wilson, William Spence.					2	76	2	50
Sawyers Creek	Dempsey McPharson	3	2		1		74	1	
Wiccacon	*James Ward, Miles Rayner Thos Leary.	4			1	1			
Yeopim	Henry Keeling, James Baines, Thomas Baines,	4			2		38	1	50
Shiloh,	Malichi saunderlin, Joseph Perkins	10		1	1	4	100	2	
		1	3	3	2	6	210	1	

5, Corresponding letters were called for, whereupon elder Philemon Bennett, with elder Amariah Biggs his colleague presented a letter from our sister, the Kehukee association with twenty five copies of her minutes, which were thankfully received—Elder John McCabe presented twelve copies of minutes of the Neuse association which were thankfully received and the brother took his seat,

6 Appointed elder James Ross to prepare a letter of correspondence to the Kehukee association, brother Miles Rayner to the Va, Portsmouth, and elder Keeling to the Neuse associations.

7 Elder Martin Ross and Richard Poindexter were appointed to examine the circular letter.

8 Brethren David Pritchard and Peter P, Lawrence were appointed to receive the contributions and all to report on Monday.

Elder Aaron Spivy, Amariah Biggs and Philemon Bennett were appointed to preach on the morrow; and elder Richard Poindexter and John McCabe on monday and that worship begin to morrow at nine o'clock,

10 Adjourned to monday morning half past 8 o'clock A, M, pray by elder Philemon Bennett,

Lord's day, the Brethren appointed to the stage preached to a numerous and well behaved audience and we hope their labours were attended with a blessing.

11 Monday May the 9th met according to adjournment and opened the association in the usual way,

12 Joseph Saunders messenger from the Meherrin association presented a letter of correspondence which was read and the brother took his seat and elder Jas, Wright, Aaron Spivy and Richard Poindexter, were appointed to prepare a letter of correspondence to that association to be held at Malones Meeting House in Mecklenburg county, sat before the 4th sunday in April next, and that the letter be under signature of the moderator and clerk, and that the said elders be the bearers thereof as our messengers

13 Elder James Ross presented a letter of correspondence to the Kehukee association which was read and approved, and elders Jas. Ross, Aa, Spivy and James Wright appointed to be the bearers thereof,

14 Brother Miles Rayner presented a letter prepared for the Va. Portsmouth association which was read and approved and elders M, Ross, R, Poindexter and Thomas Keeling were appointed to be the bearers thereof,

15 Elder Thomas Keeling presented a letter prepared to the Neuse association which was read and approved & elders John Row and Nathaniel Pruden were appointed to be the bearers thereof.

16 Elder James Wright was appointed standing clerk, Editer, and Treasurer to this association,

17 The circular letter was presented and read and ordered to be annexed to these minutes,

18 James Ross, Moses Gillam, Richard Poindexter, Jonathan Spivy and Thomas Dutton are appointed to examine and settle the accounts left by our former treasurer, Elder William Dossey, and make report.

19 Elder Spivy was appointed to prepare a circular letter for the next association on any religious subject which he may think proper.

20 Elders Aaron Spivy, Richard Poindexter, and brethren George Outlaw & Miles Rayner were appointed our messengers to our next general meeting of correspondence, and that they pay the sum of four dollars from our fund to that meeting as the bounty of this association.

21 Agreed that our next association to be held at Outlaw's Chappel, to commence on saturday before the first Lord's Day in May 1815, that elder Thomas Keeling preach the introductory discourse and in case of failure elder Nathaniel Pruden; worship to commence at eleven o'clock A. M.

22 The association unanimously voted her thanks to the inhabitants of Edenton and its vicinity for their hospitality and politeness shewn during this meeting.

23 The association adjourned to the time and place before mentioned.

The editor was not in possession of a knowledge of the state of the fund, consequently could only state that the present contribution is $ 35 00

AARON SPIVY, Mod.
JAMES WRIGHT, Clk.

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CIRCULAR LETTER.

VERY DEAR BRETHREN,

The cordiality with which you have hitherto received our annual epistles, encourages us to hope, that our labours has not been intirely without success.—We therefore take the liberty once more (as your servants in Christ) to address you in our common way, viz. by letter—And the subject on which we now address you, is practical religion, or *Godliness*—*Religion* consists in an inward and spiritual knowledge, and belief of divine truth, faith in and love to Christ, and to god in him, manifested in a regular acknowledgement and worship of and obedience to him, and in shewing proper difference to our fellow creatures, particularly such as are in distress, see James 1, 27 a subject too copious to be fully investigated in a circular letter—However we here briefly hint at some of the many duties, which we believe to be incumbent on christians, among which, we

think prayer has a place. Prayer to god consists in offering our hearty requests to him, either with or without words, with confession of our sins and thankful acknowledgement of his mercies.—We are enjoined to pray always, with all prayer and supplication. Eph. 6-18; and surely these very comprehensive terms may include family prayer, a duty we fear too much neglected though the scriptures abound with so many excellent examples thereof. We see that Daniel would rather risk his life than omit this duty, for when the royal edict prohibited him, on pain of being cast into the Lion's den, we are told he still prayed three time a day, and gave thanks before his God, as he did afore time. Dan. 6 10. An evident demonstration this, that he had before observed a stated course of devotion in his family, and consequently could not be the effect of a transient fit of zeal now on him. This and many other illustrious patterns we find under the darker dispensation; and should not we who live under the blaze of gospel light be more zealous to keep up the religion of the adorable redeemer in our families? We profess to be his followers and we find he was often in prayer with his family, the Apostles.—And if the grateful incense of prayer was ascending to heaven both morning and evening, from every family among us, might we not have more reason to expect the rich return of divine favours on ourselves and ours? but we are not unaware that many groundless objects are raised to heartily engaging in this duty; such as, the want of time; the want of language, backwardness in the family, and the like; but would it not appear more like candour in such, for them to say, they had no heart to pray, or that they were too proud to shew themselves in the posture of supplicants at the feet of Christ?

Secondly. We think it incumbent on Christians who have families to use such abilities as God has given them, to instruct them. It appears to have been enjoined on the Israelites. "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them deligently unto thy children, and shall talk of them when thou sitest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up" Deut. 6 6-7 Again the royal prophet mentions the wonderful works of God, as what should be taught by parents to their children from age to age; Psalms 78- 3 4- : and should not we consider ourselves under superior obligations to inform our families of the more glorious doctrines of the Gospel? Now it is enjoined on Christians to exhort one another daily. Heb. 3-13. and to teach and admonish one another.—Col. 3-16, and does not reason say it will appear to be more our duty to exhort, instruct and admonish the families, which are more particularly committed to our care? Again thirdly, it appears that family praise is a duty, for thanksgiving is often joined with prayer; Col 4 2. Praise of God, we conceive to be the acknowledging of his perfections, works and benefits. Praise and thanksgiving are (by many) considered as synonymous; but may they not be distinguished thus; Praise properly terminates in God, on account of his natural excellencies

and perfections and is that act of devotion by which we confess and admire his divine attributes; but thanksgiving is a more contracted duty, and imports only a grateful sense and acknowledgement of past mercies? We read that "the voice of rejoicing and salvation is in the tabernacles of the righteous." Psalm 118-15. delightful expression! completely exhibiting to view, the duty of praising God in Psalms and Hymns and Spiritual Songs, as directed in Col 3-16; but we would leave our readers to determine which would be first, or last performed, while we indulge the pleasing hope that no vain, or groundless excuses will be made of weakness, ignorance, nor of badness of voice, since it is written, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not" with this encouraging promise, "and it shall be given him" Jam. 1-5. Dearly beloved, think not that the religion of our Lord and Savour, consists merely in theory, but in the practice of every good word and work.

But fourthly; we believe the observance of the Christian sabbath, or Lord's Day, is a duty incumbent on us. Injunctions to keep the sabbath under the old dispensation, and threatening for the breach of it, are to be found both in the law & in the prophets, for only gathering some sticks on the sabbath, God commanded that a man should be stoned to death. Num, 15, 32, 36. And for neglecting to observe it, the Jewish nation was almost destroyed, and their land lay seventy years desolate; this appears in Lev. 26, 34, 35, Dan. 9, 2, Neh. 13, 15, 18 Jer. 17. 27, Ezek. 20, which amounts to demonstration that the sabbath under that dispensation was of divine authority, and the observance of the day enjoined with the strictest solemnity. The first day of the week, or Lord's Day, is now the day of worship observed by most Christians; but on what account and by what authority, we will next enquire. Not by virtue of any positive precept, or express command of Christ, for the bible contains none, but the practice and examples of the apostles of Christ, men inspired by the holy spirit, who wrote, taught, and practised no other than agreeably to the commandments of the Lord. Matt. 28, 20. I Cor. 14. 37, carry in them the nature, force, and obligation of a precept—We would therefore observe the first day of the week, first because to honour his own resurrection, Jesus the Lord of the sabbath, changed it from the seventh to the first day, of the week; and to mark the change, he repeatedly visited his disciples on that day, see John 20, 16, 26, and on the first day of the week the disciples met together for public worship and to collections, as appears from Acts, 20, 7, also 1st Cor. 16-2- hence it plainly appears that by the Lords day we are to understand the first day of the week, as observed by the Church of Christ in commemoration of the finished work of redemption. Heb. 4-10 that whereas the divine being rested on the seventh day from the great work of creation, so the holy Jesus rested from the great work of a finished redemption on the first day of the week: and we discover that the day of Christian rest is emblematical of the saints complete rest in Heaven; for while

we cease from the labours of life on the Lords Day, and repair to his earthly courts with songs of praise; we are taught to contemplate that eternal sabbath of rest, which lies beyond the Jordan of death, and anticipate the joys of the upper world. When we consider that for several centuries after the resurrection of the holy Jesus, the sacred ornament of the upper world, this day was strictly observed, not only as a day of rest, but also as a day devoted to the worship of God, we are ready to conclude that the objections which are raised against the observance of it now, are far fetched and inconclusive; and while the believing soul views in the gospel, his glorious liberty and happy deliverance from all the tedious ceremonies of the Jewish oeconomy, he still feels himself under an obligation to observe the divine law as a rule of life—Thence says an Apostle, "do we make void the law through faith? God forbid; yea we establish the law" Rom, 3- 31. We believe that Christians in observing their sabbath, should abstain from all kinds of labour or domestic concern; except cases of charity and necessity, and fill up their time in public, social, and private devotion, such as reading God's word, singing praises and in public and private prayer, and remember to assemble themselves together at the house of God—How professors of religion can indulge themselves in the practice of feasting, idle or carnal visiting and the like on the Lord's day we cannot conceive. It appears to us that carnal visiting, jesting, deckorating the body with superfluities, and filling up our time with conversation about the transient things of this vain world, is conduct disgraceful to the Christian name, we therrfore beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind.

But, fifthly, we believe that brotherly kindness is a duty II Pet. 1 7. yea, brethen that heaven borne principle, from which it proceeds, viz. disinterested love, is the badge of the christian profession, and the brightest test of our discipleship to christ; for "this (saith he) is my commandment, that ye love one another." and again, "by this shall all men know that ye are my disciples if ye have love one to another" an Apostle hath assured us that "love is of god, and that every one that loveth his breatheren is born of god," and on the other hand, that if a man shall say "I love god, and hateth his brother, he is a liar" and we are pursuaded that if a man be destitute of the amuable and heaven born principle of love, even the eloquence of an Angel, the knowledge of a prophet, the faith of an apostle, nor the zeal of a martyr could benefit him any thing but if this amiable temper be seated in the breast, acts of benevolence will naturally shew themselves; and surely benevolence is a part of a christian's character, by which he bears the most striking resemblance of the divine being; for all the works of nature, the dispensations of providence above all, the glorious plan of redemdtion declare in the strongest term the divine benevolence, an

prove that god is love—Then performing the offices of brotherly kindness, we are obeying the command and immitating the transcendent virtues of the lovely redeemer.—Where this divine principal prevails, it enables us to forgive injuries to contribute to the necessities of the poor to support our ministers and to do good to mankind in general; it unites christians, make them take pleasure in assembling together for public and social worship. and in speaking often to one another of the goodness of god—It makes them with cheerfulness watchover one another. bear oneanother's burdens and pray for the prosperity of zion, the ingathering of souls to the kingdom of christ and for the universal prevalence of divine truth. We would also name spiritual joy ,, the fruit of the spirit is love, joy," Gal 5-22 " yet will I rejoice in the Lord. I will joy in the god of my salvation " Mal. 3-18 and christians are directed to rejoice that their names are written in heaven Luke 10-20- the offices of Christ, as Prophet, Priest and King, and the relations in which he stands to his people are a fund of joy to true believers. Again, Contentment is a branch of true godliness inseppearable there from " "Let your conversation be without covetousness; and content with such things as ye have " Heb. 13-5. " I have learned; (says an Apostle) in whatsoever state I am, therewith to be content, Phil. 4. 11. this spirit is followed with giving of thanks always for all things unto God and the Father, Nor would we forget to mention humility, which leads us in lowliness of mind. to esteem each other better than ourselves, Phil. 2-3 and willingly to receive instruction from the weakest saint; it leadeth us to subject our reason, to divine revelation and is truly ornamental to all Christians from the highest degree to the lowest capacity, for a meek and quiet spirit is in the sight of God of great price—Again, selfdenial though a hard lesson to learn, yet no man can be a deciple of Christ without it; by selfdenial we understand the denying of natural and religious or righteous self. leaning not to our own understandings, but bringing our wills into subjection to the will of God.—Selfdenial checks and restrains the irregular affections, and reduces to proper order, and is practised when the members of the body are restrained from the service of sin; when we seek only the honour that comes from the God; worldly profits and emoluments are left for the sake of Christ and the interest of Religion, disclaiming all works done by ourselves and looking to, and depending intirely on the free grace of God and the righteousness of Christ for justification in the sight of an omnipotent God—This is naturally followed by a hearty resignation to, and and acquiescence in, the will of God in all things—To which may be added patience, even in tribulation Rom, 12 12- " be ye also patient, for the coming of the Lord draweth nigh" James 5-8- and time would fail us to speak or write fully on christian fortitude. zeal, prudence, godly sincerity, spiritual mindedness &c.

But as we see the dreadful torrent of infidelity; which like a tremendous vo-

ter appears to overwhelm so many thousands of our fellow creatures, let us invoke the divine majesty for hearts of thankfulness, & bosoms glowing with gratitude for the grace by which our union is preserved, and we enabled to hold fast our profession amidst the vices of this abandoned age. And now to conclude; as your servants in the gospel of our Lord Jesus Christ, we entreat you to view the word of god as the man of your counsil; be humble, be watchful, be much in prayer, be sober minded & look for the coming of our Lord and saviour—Be cloathed with charity, that royal attire in which the saints shall shine, to the glory of god before all men—so shall you live in peace and may the god of peace be with you all now and ever—Amen.

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